

*Churches (wv) Baptist*

## ★★★ TERRE HAUTE FIFTY YEARS AGO :: No. 11 ★★★

This church—the Baptist church—stood at Sixth and Cherry streets fifty years ago. A part of the structure still stands and is used as a bus terminal. The main building was built 1878-80 at a cost of approximately \$25,000. The present First Baptist church is located at Sixth and Walnut streets.



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Community Affairs File

(Churches WV)  
Baptist Chapel

**CONCERT.**

Baptist Chapel, Thursday, January 21, 1875.

PART FIRST.

1. Chorus—Gallant and Gaily....Kalliwoda Choir.
2. Melo—Magnetic Waltz, Miss Parker.
3. Quartette—Moonlight on the Lake, Mrs. Brookover, Mrs. Haberly, Messrs. Keyes and Parker.
4. Solo—The Day is Done.....Balfe Mrs. Henderson.
5. Solo—Heart Bowed Down.....Balfe Mrs. Groverman.

PART SECOND.

1. Duett—Piano and Organ—La Chasse.....Louis Mey Mrs. Haberly and Miss Thompson.
  2. Solo—Tempest of the Heart.....Bellini Mr. Alder.
  3. Solo—When the Tide Comes In....Millard Mrs. Joseph Strong.
  4. Solo—Waiting.....Millard Miss Groverman.
  5. Trio—Life Has No Power....Donizetti Mrs. Brookover, Messrs. Keyes and Parker, William Zobel and Jay Keyes, Pianists.
- Price of Admission 50 cents.

**MUSIC.**

**A Brilliant Musical Entertainment.**

Concert at the Baptist Chapel.

Seldom is an opportunity afforded of listening to as pleasant an affair as was the concert at the Baptist Chapel last evening. The room was handsomely decorated with paintings, statuettes and bouquets, and although the weather was unfavorable, the house was nearly filled with an unusually appreciative audience, if we may judge from the good attention and apparent interest.

First on the programme was a choir chorus, "Gallant and Gaily," by Kalliwoda. The choir, led by Mr. Keys, executed this with a great deal of spirit, and did what an initiatory piece should do, called out the good feeling and sympathy of the listeners.

Miss Gertie Parker followed with a solo entitled "Magnetic Waltz." We are informed this was Miss Parker's first appearance in public, and in our judgment she possesses rare sweetness of voice which, with longer experience and more culture, may prove a fund of rich entertainment.

White's "Moonlight on the Lake," sung by Mrs. Brookover, Mrs. Haberly, and Messrs. Keyes and Parker, was very finely executed, and the audience showed their appreciation by excellent attention and hearty applause.

Balfe's "The Day is Done," sung by Mrs. Henderson, was a repetition of her usually good style, fine voice and self-absorption in the sentiment of her piece. She was vigorously encored—as were all the solos—to which she responded by singing "Dublin Bay."

Balfe's "Heart Bowed Down," sung by Mr. Groverman, is a beautiful piece, and suffered none from the excellent voice of Mr. Groverman. Being encored he sang "The Old Sexton."

Those who have heard any of the piano and organ duets of Mrs. Haberly and Miss Thompson will feel a regret that they were not present, when they read that those ladies treated the audience to "La Chasse," by Louis Mey. For an encore they gave "The Last Rose of Summer." Both of these pieces were rendered almost faultlessly, and at times the listeners seemed held in breathless suspense.

"Tempest of the Heart," sung by Mr. Alder, found the audience in a very appreciative mood, and by the power of his voice he kept them in that mood until they had compelled him to sing a second piece.

Millard's "When the Tide Comes In," rendered by Mrs. Strong, found that lady in just the right feeling to perform her part and exhibit her voice in the most charming manner. The "Song of Home" was sung by her after a prolonged encore.

Millard's "Waiting," sung by Miss Groverman, was a success, and called forth hearty applause. She sang "Robin Red Breast" also, as the audience would not be satisfied with only one song.

Donizetti's "Life has no Power," sung in an excellent style by Mrs. Brookover, Messrs. Keyes and Parker, closed the evening's entertainment. As the people left the room they evidenced by their satisfied countenances that realization had equalled expectation.

With much practice our amateur vocalists and musicians are becoming more and more skillful in the semi occasional concerts with which they delight our people. That at the Baptist chapel last night was a success in every respect. Considering the bad weather there was quite a crowd of our best citizens present, who listened with great attention to the attractive programme, and encored every piece with enthusiasm. The entertainment was first-class, and was very interesting, as will be seen at once from the following programme:

PART FIRST.

1. Chorus—Gallant and Gaily—(Wallinode.) Choir.
2. Solo—Magnetic Waltz—Miss Gertie Parker.
3. Quartette—Moonlight on the Lake—(White.) Mrs. Brookover, Mrs. Haberly, Messrs. Keyes and Parker.
4. Solo—The day is done—(Balfe.) Mrs. Henderson.
5. Solo—Heart Bowed Down—(Balfe.) Mr. Groverman.

PART SECOND.

1. Duett—Piano and Organ—La Chasse—(Louis Mey.) (This piece is descriptive of an English fox hunt.) Mrs. Haberly and Miss Thompson.
  2. Tempest of the Heart—(Bellini.) Mr. Alder.
  3. When the Tide Comes In—(Millard.) Mrs. Joseph Strong.
  4. Solo—Waiting—(Millard.) Miss Groverman.
  5. Trio—Life Has No Power—(Donizetti.) Mrs. Brookover, Messrs. Keyes and Parker.
- William Zobel and Jay Keyes, Pianists.

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FIRST BAPTIST CHURCH

6TH & WALNUT

**FIRST BAPTIST TO  
BUILD NEW CHURCH**

*TRIB 5-5-1960*

The congregation of the First Baptist Church, Sixth and Walnut streets, voted Wednesday evening to build a new church "in some outlying area" of the city.

Dr. Marvin Utter, church pastor, said church officials will now move to set up committees for the new edifice that "probably will cost in the neighborhood of \$600,000."

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Community Affairs File

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# DAILY EXPRESS

TERRE HAUTE, FRIDAY, APRIL 23, 1880.

## DEDICATION

Of the Baptist Chapel Last Night—  
The Grandest Affair of the  
Kind Ever Witnessed in  
This City.

An Able Sermon by Rev. G. C. Lorimer—  
Description of the Magnificent  
Edifice and a Full Report  
of All the Proceedings.

Last night occurred the dedication of the First Baptist church; and to say it was a most auspicious occasion is but a feeble expression. Probably never in the history of this city has there been so large an outpouring of the people at night as there was last evening. Long before the doors were opened, at seven o'clock, the crowd began to gather and when the doors were finally thrown open the people surged in and in less than five minutes all the available space was occupied including every inch of standing room. Hundreds were turned away and many lingered for hours around the beautiful edifice. The following programme was rendered:

Organ Voluntary.....Prof. Wm. Zobel.  
Invocation.....Rev. G. W. Riley.  
Anthem—"Te Deum" in F, by Jackson.  
Solo.....Mr. Dan. Davis.  
Anthem—"In Jewry Is God Known."  
Solo—"With Verdure Clad," from the "Creation," by Hayden.....Mrs. Geddes.  
Reading the Holy Scriptures. Rev. S. Hussey, of Paris.  
Prayer.....Rev. W. McK. Darwood.

Then followed the sermon by Rev. Geo. C. Lorimer, who took for his subject

### "THE FIRE BAPTISM."

He shall baptize you with the Holy Ghost and with fire.—Matt. iii, 11.

When Holy week is observed with all the ceremonies of the Roman Catholic ritual, a very curious service takes place on Saturday. At a certain hour all the altars are covered as though with the mantle of night, and the candles are everywhere extinguished. The effect of the gloom is solemn and impressive. But after a pause the priest at the door of the church strikes fire from a stone, and with it kindles a few coals. This new fire is formally blessed, the priest closing with the words: "The Lord be with you," and the attendants answering: "And with thy spirit." Then the sacred flame is reverently carried into the church, and by it the candles are relighted.

While this ceremony has reference to the darkness that fell upon the earth when the Prince of Life lay buried in the tomb, and to the outburst of radiance on His resurrection, it recalls the prominence given to fire in the various regions of the world. The ancient Parsee worshipped it as the Son of the Supreme, His first born, and the brightness of His glory. Others, among the Persians, seem to have regarded it as His essence, or, at least, as the shadow of His presence, the expression of His majesty, and as His eternal dwelling-place. Traces of similar faith are to be found among the Egyptians, Romans, and Greeks, and, indeed, there has hardly been a nation from which they have been

altogether absent. Balder of Scandinavia, Osiris of Egypt, Phobus of Greece, Christna of India, and Mithras of Persia, were sun-deities, and the legends regarding them and the homage paid them indicate profoundest veneration for the source of light and heat. The sun-worship of the Mexicans and the fires that are yet found in the pagodas of China furnish yet additional proof of the prevalence of this mysterious superstition. We behold it in the vestal fires, whose priestesses were originally appointed by

Numa; in the frightful passage of children through the flames to Moloch, and in the rites of cremation, which were of old supposed to refer to the Pythagorean doctrine of transmigration. And we obtain an idea of the powerful hold it once had on the human mind by its vestiges that remain in many a curious custom and in many a singular architectural form. If Hargrave Jennings is to be relied on as an authority, the torches that are borne at funerals and at weddings, the bonfires that celebrate joyful events, the blazing flambeaux that are carried in processions, and the lights that burn round stately mosques or before cathedral altars are really flickering remains of the ancient fire-faith, even as "obelisks, spires, minarets, tall towers, upright stones, and, generally speaking, all erections conspicuous for height and slimness," are "representative of the sworded, or of the pyramidal, fire," and may be traced back to its potent influence.

It is somewhat remarkable, in view of these facts, how very frequently throughout the Scripture fire is associated with the being and appearance of Jehovah, and with the rites and ceremonies of His worship. He is called "a sun and a shield," while the second person in the trinity is termed "the Sun of Righteousness" and "the light of the world." God is said to be "a consuming fire," and a fire is declared "to devour before Him." When he reveals Himself to Abraham, He does so through "a smoking furnace and a burning lamp;" when he comes near to Moses, it is in a flaming bush; and when He descends on Sinai, lightnings, thunders, and earthquakes announce the awful event. The abiding symbol of His presence was the shekinah, whose brightness cheered the Israelite and glorified the tabernacle. Perpetual fire burned upon the altar reared to His name. The victim slain for a sin-offering was afterward destroyed by fire without the gate. The Nazarite was directed to burn his hair in the sacred fire on the completion of his vow. The priests were to wave the censers of smoking incense when serving for the people. And when special sacrifices were presented, as in the cases of Aaron, Gideon, David, and Elijah, fire came down from heaven, or in some mysterious manner appeared and consumed them all to ashes.

Whether the pagans were indebted to the Hebrews, or the Hebrews to the pagans, for the suggestions that led them both to sanctify this devouring, illuminating, and sublimely transcendent element to such lofty and sacred uses, I shall not attempt to decide; but I do desire to set before you, if possible, the significance that attached to it in the teachings of the text I have chosen for our consideration this dedication day.

As the Supreme One is Spirit, materiality of even the most refined and subtle character can only be His shadow; or, as it were, the reflection of His image. Nevertheless, there must be some affinity between that which represents and that which is represented. God does not select, in an arbitrary manner, and without regard to necessary fitness, the symbol of His reality. Indeed, I do not conceive of

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First Baptist, T.H.

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Him selecting at all, but simply as revealing Himself in and by that element which is likeliest to Himself, and which, beyond all others, bears the closest resemblance to His glory. This, in general, explains the eminent position of fire in the religious institutions, and in the intercourse between heaven and earth, as recorded in the Bible. He flashes upon the world in flames, or beams upon it in soft astral effulgence, the mountains tremble beneath His footfall, the hills melt before His breath, and perpetual brightness centers round His presence; because He could not visibly draw near or make Himself as completely known to the senses in any other way. Fire expresses naturally His attributes; for, as it pervades all things,—slumbers in flinty rock and ocean's floods, sleeps in the tiniest atom, and seethes, like troubled seas, in earth's deepest caverns,—it reveals His omnipresence; and, as it streams down from remotest stars, glistens in the phosphorescence of the crested wave, and pours from the sun its gifts of radiance, light, and beauty, it proclaims the goodness and wisdom of Him who called it into being. Not less vividly does it suggest His amazing power and His all-searching, penetrating and transforming energies. Fire—as resolute as fate, as devouring as time, that consumes with infinite ease the proudest structures of human skill, that wraps in its embrace of flame our grandest cities, that melts with its hot breath the strongest metals, and that thaws with its unendurable heat the most stubborn rocks—impresses the soul with the thought of an omnipotence before which it stands in awe and trembles.

Moreover, the literal fire suggests a moral or spiritual fire inherent in the divine nature, which streams from Him, and which no other element than this can adequately represent. Have you not at times been conscious of an inward glow, a certain warmth and heat similar to that experienced by your body? A sacred writer says: "When I mused the fires burned," and the disciples who had communed with Jesus after His resurrection said to each other: "Did not our hearts burn within us as He talked with us by the way?" Their meaning you need no one to interpret. You yourself have felt as they did. The soul within you has been so excited, so thrilled, so inflamed, that you have been compelled to borrow the terminology of fire to convey to others an idea of your state. In a higher and grander sense this is true of the Almighty. There is that in His mysterious nature of which He is ever conscious, that is strangely comparable to literal fire, which none of our poor words can accurately define, but which can be faintly apprehended by its illuminating, consuming, enkindling effects upon mankind.

In my judgment, John alludes to this, when he declares that the coming Messiah would baptize the people "in"—for so the Greek preposition, according to Meyer and Lange, should be rendered—"the Holy Ghost and in fire." There are some commentators who draw a distinct dividing line between these baptisms; and who interpret John as teaching that the Messiah would immerse those who received him in the laver of purification, and overwhelm those who rejected him with the billows of unpitying wrath. I do not sympathize with this exposition. Of course I do not question the fact that fire sometimes de-

notes the wrath principle; for it certainly has that meaning in the verse following our text; but for this very reason I cannot admit that it is the thought of the text itself. Surely, the second passage is not merely a repetition of the first? You will observe that my dissent is strengthened by the conjunction that unites these baptisms, so that the recipient of the one must also receive the other; which is utterly impossible on the supposition that they represent such widely different things, as sanctifying grace and consuming justice. These ideas are mutually exclusive, and mutually destructive of each other. They cannot be made to harmonize, and, therefore, cannot fairly be brought together in the text. Neither should it be overlooked, that this is not the only instance in the Bible in which the Holy Spirit is associated with fire. If you will turn to Isaiah (iv., 4-6) you will find that the prophet, speaking of the purification of Zion, a blessing to be wrought by the Spirit, declares that on the holy mount there shall be "a cloud and smoke by day, and the shining of a flaming fire by night." And on the day of Pentecost, when the prediction of God was accomplished, that sublime event was symbolized by "the cloven tongue, like as of fire," that sat upon the disciples. They signified the descent of the Holy Spirit, and imaged the character of His mission. He came not as the messenger of wrath, but of peace; not to afflict the soul of man with endless woe, but to impart the eternal fire principle to human nature. Just as the atmosphere is the medium of light and heat, the former really transmitting the latter, and as these elements, separable in thought and conceivable apart, imbathe us at one and the same moment, so the spirit of God is permeated with celestial flame, and we who are baptized in the one are necessarily baptized in the other.

Such we believe to be the fire-baptism announced by John as the peculiar distinction of Messiah's mission. But to understand the subject more thoroughly we must attempt more than a definition, which at the best must be faulty; we must try to make the whole matter clearer by familiarizing your mind with the various effects which this baptism produces.

The first of these was foretold by Malachi when he described the coming Messiah sitting "as a refiner and purifier of silver." This work is one of the marvelous blessings conferred by fire-baptism. The old alchemists believed that they could transmute inferior metals into gold, and traditional accounts remain of their alleged success. But a more startling theory was advanced by the Hermetic brethren: "That light is sublimated gold," and "gold the deposit of light." Their idea was that the sun's beams were diffused through the body of the earth, and were condensed into veins of the precious metal. What is of interest to us in these speculations is the fact that both classes of philosophers attribute to the action of heat the production, naturally or artificially, of gold. They looked upon the flame-power as separating between the pure and the impure, the gross and the refined, and as yielding a product as radiant as itself. It is upon this principle that we act in our ordinary smelting process. After this crude ore is broken it is cast into the furnace, and the rest is merely a matter of heat. By the same agency the clearest glass is created from very worthless material; and through its assistance the swarthy blacksmith beats out of the iron every defect and weakness.

In these human methods we have an illustration of Christ's soul-purifying baptism. A moral heat, a fiery indignation against personal indwelling sin is wrought by it, so that he who experiences it is filled with a consuming thirst for righteousness. He becomes conscious that there is that within him which is searching out his iniquities and his failings with the very searchings of fire, and that he cannot go astray without feeling a burning, suffocating sense of shame. And when he resists temptation and overcomes inbred corruption there is realized a glow of satisfaction that can only be compared with the genial warmth which the summer's sun imparts to earth. You know when the temperature rises, when the solar rays increase in intensity there will spring into being a more prolific life, and dormant seeds will quicken into growth; and thus with the elevation of the soul that comes with the fire-baptism there will appear new graces, and the development of virtues unrecognized before. It thaws out indifference, melts stubbornness, and fuses into harmony the most contrary extremes of character. A transformation gradually takes place, that can best be likened to that which would follow in the icy regions of the north were

the sun to rise with tropical power, and for years pour down its blazing lustre upon their cheerless, freezing barrenness. The waste places of the heart are made to rejoice with moral fertility, and its deserts to blossom as the rose. In God's word it is written that He has "chosen His people in the furnace of affliction." Reference undoubtedly is had in this passage to outward trials, losses and bereavements; but, without any straining of its meaning, it may be taken as including the struggles, perplexities, anguish, doublings and despondency that are felt within. These constitute a furnace of affliction more difficult to understand and endure than the ill which may befall us outwardly. Gethsemane was more bitter than Calvary; and soul-troubler are far worse than those that consume the body or temporal estate. Yet these are to work for our sanctification. They constrain us to think more deeply of our needs, and they drive us more directly to Him who is a Spirit, and who best knows how to deal with spirits. I allude to this because I would not have you consider such mental evils as signs of unregeneracy; but rather as convulsions and conflicts ministering to perfection. I would have you enter into their scorching flames as calmly, confidently and composedly as the Hebrew children passed into the glowing furnace; assured that as they came forth unharmed, and without even the smell of fire on their garments, you, too, at last shall emerge uninjured and without the least trace remaining of the trying ordeal to which you have been subjected, because One like unto the Son of Man will be with you, as He was with them.

But, secondly, the fire-baptism irradiates as well as purifies. Christians are called "the lights of the world," and they are commanded "to walk in the light," "to let their light shine," to "put on the armor of light," and "to hold forth the word of light." This imagery teaches that their characters should be luminous, radiant, lustrous, and that their conduct should be transparent, transcendent, and transplendent. They are not to be an ordinary men and women. Their purity,

their cheerfulness, their charity, their heavenly mindedness, are to be as a stellar galaxy illuminating the world's sad night. Wherever they go, wherever they are, their spiritual effulgence is to create a brightness on the earth, and to illuminate the pathway to the sky. When the Greeks sent out colonies of emigrants they were supplied with living coals from the altar of Hestia, that in their new home the same fire might burn that blazed in the mother country. And thus we have received from God the brightness that flashes in heaven; that wherever we abide it may shine upon the children of men. If, however, "the that light is in Christians be darkness, how great is that darkness!" This unhappily is sometimes the case. Their spiritual opulence becomes opaqueness, and, being in darkness themselves, they intensify the darkness around them. God forgive them, for they are inflicting a terrible injury on their fellow-beings. The Greeks and Romans regarded with peculiar dread the quenching of their altar-fires. When Vesta's sacred flames were extinguished all tribunals and all public and private business stopped immediately. The people felt that the connection between earth and heaven was broken, and that no work should be done until it was restored. A greater calamity is it to society when the Christian suffers a moral eclipse; for when it becomes general public and private affairs soon become corrupt, and the entire national life feels the gloomy curse. Proctor eloquently describes the conflagration of suns, and affords us a view of the condition of things on this planet that would result from the destruction of our solar monarch. But equally appalling would be the consequences were the followers of Christ as a class to lose their spiritual lustre. Religion then would be powerless, and the blackness of atheism would alone remain.

Such evils can only be averted by fire-baptism. That irradiates the soul so thoroughly, fills it so fully with ethereal light, that as the sun forces a passage for its rays through densest clouds, the indwelling spiritual lustre will find avenues of expression in look and manner, in word and deed. Are you conscious of this blessing? Have you received this gift from God? Does it dwell richly with you? These are the supreme questions that command attention. We seriously err when we exclusively attend to the outward ordering of our conduct, when we consider perpetually what we shall eat religiously, what we shall drink and wherewithal we shall be clothed. Rather should we consider what spirit burns within us, for if that be right the rest cannot be very wrong. Symbolically this high truth was taught the Jews by the seven-branched candlestick, whose seven flames were fed by olive oil contained in a golden reservoir. The visible lights were sustained by the invisible oil; God teaching us by this arrangement that outward effulgence is dependent on inward illumination.

The fire-baptism effects one other work; it enkindles, inflames. Burning zeal, intense enthusiasm follow its reception. I do not say that this holy intensity may not be repressed, that the fire may not be smothered, and the heat be perceptibly reduced. We know to the contrary. There are professors of religion who constantly deprecate zeal, as did Talleyrand: they are afraid of fervor in religion, and wherever it appears do their best to allay

its warmth. They always have some cold, wet-blanket of criticism handy, and some Babcock extinguisher of an objection convenient. They resemble lordly icebergs, clean-cut, sharp, well defined, standing out rigidly from the world, and equally as stiff and frozen. Their presence chills, sets an entire congregation in a shiver, and charges the spiritual atmosphere through and through with frost-particles. They represent the glacial period of Christian life, the North Pole of piety; and it is more difficult to find the way to heaven through their frigoric character than it has proved to pierce the Arctic circle. As refrigerators they are an eminent success; for they cool, congeal, benumb, freeze, and quench the first flush and spark of religious concernment in those about them. Such a condition is not normal; it is unnatural and inexcusable. Better the heat, the sultry torrefactions, and the scorching inflammability of fanaticism in a godly cause, than this gelid, biting, bleak, and thawless iciness. The world can understand and appreciate the former, but not the latter. Those who are earnest in all the ordinary affairs of life, who are familiar with the excitement that convulses thousands every day, who witness the intense fervor of those who crowd the Stock Exchange, can not see why the most important interest on the earth, the well-being of immortal souls, should be dealt with so coolly, so languidly, and indifferently. They can not but doubt the reality of religion, when the people who profess it are so apathetic and frost-bitten.

Believe me, my brethren, we shall never do much good until we are in downright earnest. Your Elijahs, your Pauls, your Luthers, your Whitefields would have been as ordinary men but for the consuming zeal, enkindled by the fire-baptism, that impelled them onward, in spite of obstacles, in their heaven-given work. The word "enthusiasm" has in it the Greek term "theos," God, and really means to be divinely inspired, and every man who has wrought mightily and successfully has felt this fiery stirring. To undervalue its importance, to resist its influence, to reproach its operations, is practically and actually to repudiate that baptism which John announced as the very climax of Christ's renewing grace. If you would serve Him successfully, you must do something to fan your smoldering zeal into a blaze. Of Archimedes it is related that he used a mirror to concentrate the sun's rays, and by this means fired the ships of Syracuse. Set the mirror of heaven before you, study what a Christian man should be as reflected in the New Testament, and you shall find it rekindling earnestness and intensifying devotion. It is said that "Athens never became truly great until the twelve tribes of Attica brought each its brand to the altar of Athene Palias;" and so the church, as a body, will never command the homage of the world until every member brings a heart of fire to be consecrated to her service. And I know of no surer way, if any heart as grown cold, to revive its fervency than by bringing it in contact with others all aglow with burning energy. Let the indifferent among us do this; let them mingle in the prayer-meetings, let them converse together by the way, and soon the coldest will be warmed, and the sacred fires blaze within the soul once more, as brightly and as intensely as of old.

In bringing this study to a close, a few words of appeal may not be out of place. Much has been said and much has been written about the sacredness of the domestic hearth, but few persons have considered the origin of the idea and its significance. The first homes were looked upon as holy, because fire was there cherished. Fire was the household god; as the younger Edda has it, "The sun," whom the people worshipped "in the house." It was never permitted to expire; and if by any chance it went out, disasters innumerable were anticipated and predicted. The thought underlying these superstitions is most true, beautiful, and spiritual. It reminds us that fervent piety is the source of domestic fidelity, and the shield against manifold evils. When it prevails, husbands and wives are united in close bonds of sympathy, and children feel an influence that refines and elevates. A religious home is the sweetest spot on earth. There cannot be anything more beautiful beneath the sky than the family group around the altar, the father breathing his priestly prayer, and the little ones whispering the tender "amen." And there cannot be a more precious inheritance for children than the memory of saintly parents, journeying together toward the heavenly mansions, and encouraging their boys and girls to keep them company. In coming years many things shall be forgotten, but the form of parents devoutly supplicating heaven to be gracious to their children shall never fade or be forgotten. Fathers and mothers, have you the sacred fire in your hearts? Is yours a Christian home? If not, then seek to day that blessed baptism, where glowing floods shall fill your homes with a new lustre and with a sacred halo.

In ancient Persia they did not bury their dead as we do. The people elevated the bodies of departed friends above the earth, and left them in the light. It was their belief that the sun, revered by the living, would receive the dead to its embrace. Pathetic aspirations! Sublime hope! Blessed glimmering of glory! They who live in light shall die in the light, and shall be translated by the light to that radiant world, where the shadow of darkness shall never fall. This is the Christian's confidence; and it is because of this that, speaking through my lips, you are urged to-day by all the saints in earth and heaven, to seek the fire-baptism, that, being purified in its cleansing floods, you may attain that heavenly perfection, divinely likened to "a sea of glass mingled with fire."

This subject sets before us the real character of the church, and its value to the community. It is the sacred tabernacle where gleams the shekinah, the altar on which flashes the celestial fire. It is not primarily an institution but a radiance, not a corporation but a light. Ordinances, forms, customs, doctrines it has, but these are but as the iron framework that holds the beacon fires. The church is the conservator of purity, the quickener of thought and the inspirer of moral zeal. To these great ends everything it proposes is subor-

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diate and tributary. Destitute of these, it is absolutely worthless. Hence upon this dedication night I have led you to contemplate all that is needful to render this beautiful house the center of a power that shall be felt for good throughout your charming city. Pray for the fire baptism to glorify this place by glorifying the worshipers, then shall there be experienced among all classes of this community a heart-felt longing for religion that shall purge away their sin, enlighten their understanding, and thrill them with an ennobling zeal "like unto fire."

## THE BUILDING.

The exterior is not to be judged altogether by its present appearance. It is intended to complete the tower and to make changes in the chapel front which will develop the full conception of the architect.

The height of the main tower will be 138 feet; small tower, 84 feet; the length of the building is 88 feet; breadth, 66 feet; height of audience room, 48 feet. The whole is substantially constructed of brick and stone, under careful supervision. The style is called "Italian Renaissance." The seating capacity at present is about 850, which by various devices can easily be increased to 1,000. As one enters the east front the floor is seen to incline gradually to the pulpit in the west end; the organ and choir are back of the pulpit in the gallery; the baptistery, always open, is under the organ and back of the pulpit; its walls beautifully frescoed and its front supported by ornamented pillars. The gallery sweeps down in graceful curve toward the west end, and every seat in the house commands a full view. The concentric arrangement of pews enables the audience to feel the impression of numbers and to gain easy bearing and sight of speaker and the choir.

The audience room has been thoroughly tried and has been proved to have perfect acoustic properties. Music and speaking are heard with highest pleasure. The floors, galleries, inclinations, angles, ornamented roof trusses and supports have been so contrived as to almost conceal the means of producing the agreeable artistic impression. The whole effect is easy, and the pleasure increases with study. The color of the frescoing is in no place gaudy, but everywhere subdued, and promises permanent delight. The windows are of stained glass in most charming patterns. The light comes in full but subdued from three sides, so that the room will always be home-like and cheerful. There is no dark sombre effect anywhere, and on the other hand no flippant, striking forms or colors. No one but the architect and building committee can ever know how much study and anxiety all this has cost.

Many contrivances for the comfort of the audience and church are not visible. The furnaces are of the most improved type, and are of ample heating power. Large and numerous ventilating shafts, built in the wall, carry away the foul air from the floor. Ventilation will be secured, as a rule, without drafts from the windows and doors; the suggestions of modern discussion of the subject of ventilation have been heeded, and it is believed that the room will be thoroughly healthy and comfortable.

Flagg's recent patent heating and ventilating apparatus is employed for the designated purposes; and the trials already made show that a steady and sufficient supply of pure warm air can be secured without obnoxious drafts. In deciding upon plans and details members of the building committee visited several large cities, and consulted many descriptions and sketches.

## THE ORGAN.

The organ was built by Koehnchen and Grimm, of Cincinnati. In the selection of stops and combinations reference was had to the actual needs of the church service; hence all those stops which are very seldom, or never used in church music, were left out. The pipes actually used are the same as those in the best organs made. The construction of the organ is of the very best, and contains all the latest improvements. The metal pipes are made very heavy of zinc and tin and are guaranteed never to vary or get out of tune. The wood pipes and most of the action are made of the very best clear white pine, and the more delicate parts of the action are in this organ made of iron and steel. It has the "independent compensating" bellows, something new; a new patent adjustment for the keys, by which they are easily kept in position, and an improved swell which can be made very effective.

The organ is 11 feet wide, 7 feet deep and 18 feet high. It has two manuals, compass C. C. to A-3, and the following stops and pipes:

1.—Manual, Great organ; C C to A 3.	
1. Open diapason of 8 feet, all metal, in front.....	58 pipes.
2. Dulciana, 8 feet, delicate, metal....	46 do
3. Unison bass, 8 feet, wood.....	12 do
4. Melodia, rich and mellow, 8 feet, wood.....	46 do
5. Octave, 4 feet, metal.....	58 do
II.—Manual, (Swell organ) C C to A 3.	
6. Viola, delicate, metal, 8 feet.....	46 do
7. Unison bass, wood, 8 feet.....	12 do
8. Stopped diapason, clear, 8 feet, wood.....	46 do
9. Flute, very beautiful, metal, 4 feet, 58	do
10. Oboe, plaintive, 8 feet, metal.....	46 do
Pedal, C to D.	
11. Sub bass, wood, 16 feet.....	27 do
Total pipes.....	455
Mechanical registers.	
12. Coupler swell to Great organ.	
13. do do do Pedal.	
14. do great to pedal.	
15. Tremolo.	
16. Bellows signal, swell pedal.	

The above combination was said to be the best by some half dozen of leading manufacturers to whom it was submitted.

## BUILDING COMMITTEE.

Mr. R. L. Thompson, chairman; Mr. W. S. Clift, Mr. J. H. Williams, Mr. J. A. Parker, Mr. H. Keyes, Mr. J. Q. Button, Mr. J. H. Whidden, Mr. I. T. Mills, Mr. E. Havens, Mr. S. C. Richardson, Mr. A. H. DePuy, Mr. R. L. Alder.

## BUILDERS.

Mr. Chas. Eppinghousen, of Terre Haute, architect; Messrs. Clift and Williams, superintendents and builders; Messrs. Clift and Williams, slate roof; Mr. J. A. Parker, iron work; Mr. J. Miller, brick work; Mr. Chas. Eppinghousen, stone work; Messrs. C. and C. C. Kapp & Co., plastering; Mr. A. M. Farnham, baptistery; Mr. A. Reif, gas fitting; Messrs. Alder and Stuckwisch, painting and glazing; Messrs. Fenner and Lotze, galvanized iron work; Mr. D. W. Watson, plumbing; Messrs. Ryce and Walmsey, carpets; Messrs. Schubert Bros., Chicago, Ill., frescoing; Mr. M. F. Flagg, Bloomington, Ill., furnaces; Messrs. Haynes, Spencer & Co., Richmond, Ind., pews; Racine School Furniture Co., Racine, Wis., gallery chairs; Messrs. Carter Bros., Pittsburgh, Pa., stained glass; Messrs. Koehnchen and Grimm, Cincinnati, organ builders.

# Churches (WV) First Baptist

## First Baptist Church

Anna Bowles Wiley.

Looking backward one hundred years to the early beginnings which were the First Baptist church in this community will be the pleasure of the members of that congregation beginning today and lasting for the month of May.

This occasion was but sixty years after the Declaration of Independence was signed in these United States.

Indiana was but twenty years old, and Terre Haute—well her church services had been held in the bar room of a tavern until the churches were organized here. A mixed congregation that included traders, Indians, all denominations representatives of which had found their way out here by wagon trail, bumping the corduroy in stage coach and covered wagon, or made their progress up the Wabash in a flat boat.

Circuit riders, itinerant preachers, men who traveled about from one settlement to another, itinerant preachers propounded the word of God away back then. Then came the churches, a mighty achievement in this wilderness.

In July 9, 1836, there came to Terre Haute, according to the church history the following messengers from the following churches:

"From Second Prairie church, Rev. Abraham Stark, Rev. W. B. Eldridge, Wm. Pound, Ezra Sparks, Ephraim Liston. From Union church, Owen Thomas, Joseph Liston. From First Prairie church, Rev. Asa Fraiks, Rev. Norman Bettys, Joseph Kester."

A meeting was held at the brick school house. Today scores of direct descendants of these ten men are staunch Baptists in the present association.

Candidates for church fellowship were examined, we find in the church history, and the following became members of a Baptist church established in Terre Haute. They are Samuel H. Sparks, Catherine Sparks, Joseph Cooper, Phoebe Ann Cooper, Henry Thomas, Sarah Thomas, William Stark, Heziah Stark and Massa Pound. Abraham Stark acted as moderator and William B. Elridge as clerk and Joseph Cooper as church clerk.

### Nine Charter Members.

One has to vision afar to note that nine members were the congregation of that first church. Today there is a membership of 1,400.

The nine represented five families. There was no building at first not for eleven years then a building was erected on Fourth street in 1847.

This was destroyed by a tornado in 1861 and the congregation went

to the Universalist church, to worship. Sixth and Cherry streets was chosen for a site when the church decided that rebuilding was the thing, and a brick chapel which has part now in the motor bus station that stands there was built.

This was used until 1877 when a handsome brick church was built at the front at a cost of \$23,000. The building was dedicated in 1880 and was occupied until 1914 when the property was sold and the new and handsome building at Sixth and Walnut streets was built.

The corner stone was laid in October, 1914, and the building dedicated in April of 1918. The present church cost \$88,000.

In 1925, the church began a plan of expansion and fifty feet to the south of the church was bought at a cost of \$15,000. Part of this was given in benefaction, \$5,000 by Mrs. Rhoda Pierson in memory of her husband, I. T. Pierson; \$1,000 by Miss Effie Dobbs and her brother, Clair Dobbs, in memory of their father, John G. Dobbs. The church now owns the property which is valued at \$120,000.

There are four Baptist churches in Terre Haute, the outgrowth of the present First church, built by the small band of nine. The Tabernacle church, Poplar street; Greenwood, built in 1907; Eighth avenue, in 1908, with members going from the larger and mother church into their own community center.

Individual members whose names will be mentioned at the sessions planned to mark each week of the month of May, men and women whose service has been outstanding in faithfulness and achievements will be many who have passed this life.

Such men as Deacon Thomas, Deacon Keyes, Deacon Parker, Deacon Waters, Deacon Bradley, Deacon Richards, Deacon Dobbs and Deacon Pierson. The last named further served the church by a gift at his death, while the estate of Deacon Richards did the same and the estate of Deacon Dobbs did the same.

The list would contain the names of such Sunday school workers as Mrs. Williams and Joe Cashmore;

such women, missionary and other workers, as Mrs. Isaac Ball, Mrs. Monkhouse, Mrs. R. L. Alder, Mrs. Joseph Acock, Mrs. George Richards, Lenora Pound and Mrs. Van Duzer, women of clean hands, pure hearts and shining faces, who now dwell where all is pure and shining.

The list would certainly include R. L. Alder, the "grand old man." Through the long period of his service, he did much for the music of the church, and more for the music of this city than any other one person. Many years ago he sang himself into a high place in the life of this city and a warm place in the hearts of its people.

As Sunday school chorister, Sunday school superintendent and Sunday school teacher, he did far more for this Sunday school than any other. He is no longer with us, but he has left us the influence of a spotless character and Christ-like spirit.

And there is one other man of whom we shall speak, more than a mere mention. Joseph Acock was church clerk for many years.

### Outstanding Leader.

Among the charter members is a leader not alone in the church but of the pioneer preachers, Rev. S. K. Sparks, or "Uncle Sammie" as every one called him. His influence was an outstanding one.

His service extended itself into the wilderness, for he was a man of vision as well as of courage. He was chosen pastor at the first regular meeting of the first church and one of his first acts was to join the Curry Prairie association.

Rev. Joseph Dixon was the second preacher of the church. He served five years. Six pastors came between Rev. Dixon and Rev. S. M. Stimson, who served eight years from 1865 to 1873, during the period when the church was homeless, following the destruction by tornado.

Following Rev. Stimson was Rev. C. R. Henderson, who served nine years and three months. Rev. L. Kirtley followed. Then followed ministers in short terms, numbering five.

Rev. Clarke R. Parker came in December of 1910 and stayed until February 15, 1919. His was the longest pastorate with the exception of one.

It was during his ministry that the new church was built. Then came Rev. R. B. Deer, who remained in Terre Haute from May 1, 1921, to January 1, 1930.

Rev. Weldon M. Wilson was here two years, then came the present incumbent, Rev. A. J. Esperson, a man whose vision extends itself into community activities as well as within his own church. He is well beloved, not alone by his own congregation, but by the people generally of Terre Haute.

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OVER

His fine sermons, his gentle voice, his kindly ways and his unflagging devotion to his church have made of his years here a vital success and have won for him a firm intrenchment in the hearts of his people. Rev. Esperon came here in September 1932.

He will give the keynote sermon today on the centennial celebration, which began with a May breakfast Friday noon in the refectory of the church.

However the business session of the officers of the church met on Wednesday night, and the business of the year closed. At the breakfast 250 members rejoiced that the mortgage on the adjoining lot was burned, and that the church was reported as without any indebtedness, and that there is a balance in the treasury, very gratifying for the beginning of the one hundred and first year of being.

Rev. Esperon stated that the present church property has a valuation of \$120,000. Communion services will be held today, and all of the shut-ins and members unable to get to church will be brought for this occasion. It is to be a real love feast.

On May 8, a Mother-Daughter banquet will be held and Miss Susanne Rink, of the Baptist Missionary Training school, Chicago, will be the guest speaker.

On May 10, Mother's day, Miss Amy Acock, returned missionary from Japan, who is supported in her mission field by the local church, will be the speaker at the morning service. Miss Alice Bronson, president of the Mission Training school of the church at Chicago, will be the speaker.

On Sunday, May 17, Dr. William Gear Spencer, of Franklin college, will speak in the morning, and Rev. Weldon Wilson, former pastor, will give the address in the evening. Dr. Wilson is located at Tacoma, Wash., where he went from here.

On Friday, May 21, a young people's banquet will be served, and C. A. Wells, a newspaper correspondent, and world traveller, will talk on "Youth and the World Today," illustrating his message with

cartoon drawings, following the banquet.

He is en route to the Orient on a world tour. He is also observing mission field while on this tour, for the Mission Magazine, as well as his work for the Times Saturday and Sunday, following the Rev. R. B. Deer, also former pastor, will be present and will speak.

Saturday night a public reception will be held in his honor at the church. He will speak Sunday morning at the service, and will leave Sunday afternoon for his new post as executive secretary of the Pennsylvania Baptist convention. Rev. Deer and family have been located at Lansing, Mich., since leaving Terre Haute.

The last Sunday in May is special Memorial Sunday and services of a memorial nature will be held, honoring the dead of the church in the last century. There will be included in this service the unveiling of a bronze plaque, the donors of which are members and friends of the church.

A grand finale will be in the nature of a pageant, which will be created of the history of the church during the last 100 years.

Mrs. Charlotte Reynolds and Miss Lydia Whittaker and Mrs. Elsa Kuhlman have written this pageant and there will be 55 characters representing the people active in church work during the interim of 100 years past.

Miss Whittaker has also written a very pertinent and interesting history of the First Baptist church, which will be given in souvenir booklet form at the church. Prof. L. Tilson, of Indiana State Teachers college, composed the music to a centennial hymn, also written by Miss Whittaker, who has been a life-long member of the church.

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# Construction to Start On Baptist Church

T.H. Churches  
T. H. Star 12/17/66.

Construction will begin within the next few days on the new First Baptist Church to be erected on a seven-acre tract on Poplar Street across from the Lincolnshire Subdivision east of the city on the Poplar Street Road. The church has been in the planning stage for almost six years since the tract was

given to the church by a member of the congregation, the late D. C. Johnson. The congregation voted this week to accept a financial program designed to begin construction immediately.

Shelton Hanning, Inc., is general contractor for the structure expected to cost about \$680,000 fully equipped. Freitag-Weinhardt, Inc., has the plumbing and heating contract and Sunbeam Electric Co., Inc., the electrical contract.

The building will be a 35,000 square foot fire-proof structure of masonry with the exterior primarily of brick with some other material accents. There will be about 50 rooms in the entire edifice, including a sanctuary with a seating capacity of 700, three education wings, a large fellowship hall with a modern kitchen, and offices.

A large parking area will be adjacent to the church.

John Drag is associate pastor of the church. General chairman of the building program is Robert Walters.

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T.H. Trib. 1-9-67



**BREAK GROUND FOR NEW CHURCH** — Ground breaking honors for the new \$680,000 First Baptist Church to be built on East Poplar St. near the Lincolnshire Subdivision were given to Miss Florence Richards, 73 years a member

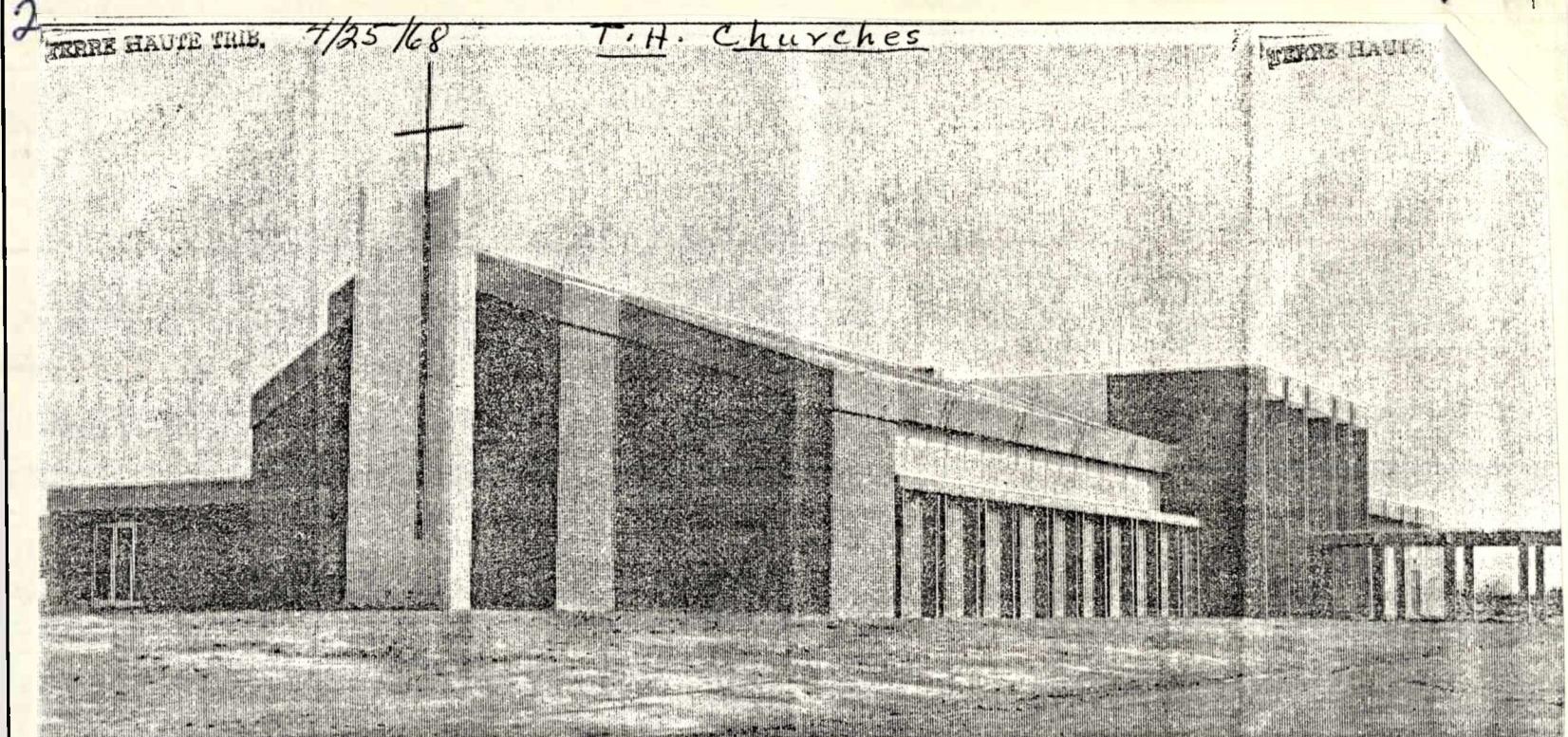
of the church. Helping Miss Richards was three-year-old Bruce Ralston, on her right, son of Mr. and Mrs. Kermit Ralston, 1122 S. 20th St. The church is expected to open within the year.

Chuck Straubing Photo

Community Affairs File

1.  
T. H. Stars (cont.)  
Churches (cont.)

(over)



RS OPEN SUNDAY—The new First Baptist Church on East  
St. will open its doors for the first time Sunday for services.  
edifice, estimated at a cost of in excess of a half million dol-  
will be dedicated during morning services. Rev. Merris M.

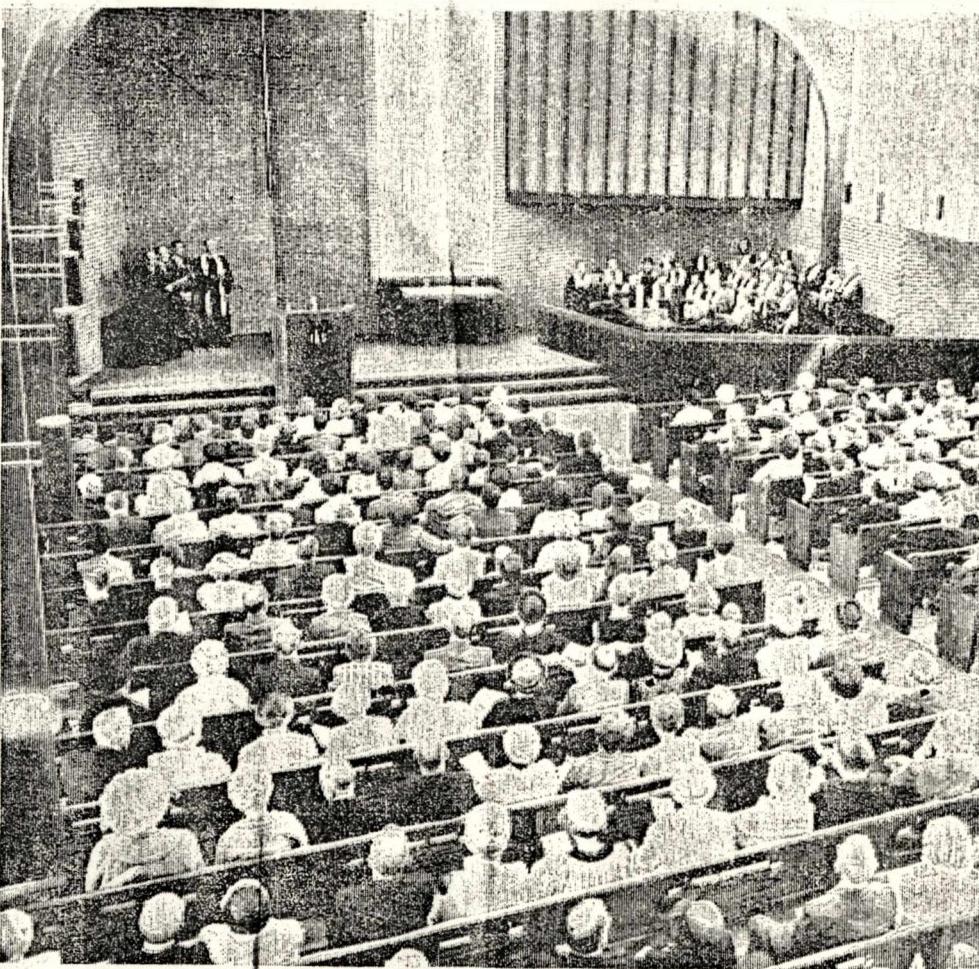
Dice will deliver the first message before representatives of fami-  
lies who were part of the original congregation that founded the  
first church.

Martin Photo.

TERRE HAUTE TRIB.

THE TERRE HAUTE STAR. MONDAY, APRIL 29, 1968

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INTERIOR OF FIRST BAPTIST — Members of First Baptist Church participate in the open-  
ing service of their new church at 4701 Poplar St., which opened Sunday. (Photo by Kadel)

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Community Affairs File



**FOUND IN CORNERSTONE** — William Esken, a member of the First Baptist Church, reads of the opening of a "new" First Baptist Church at Sixth and Walnut streets in The Terre Haute Star of Oct. 22, 1914. The newspaper was in the cornerstone box of the church located at 4701 Poplar St., that was opened Sunday. The headline on the story reads, "Baptists Open Old Box Taken From Cornerstone." (Photo by Kadel)

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Community Affairs File

# Dedication Set Sunday At First Baptist Church

T.H. Star 9/27/68.

Dedication of the new First Baptist Church, 4761 Poplar St., will be during the worship service at 9:30 a.m. Sunday. The church has been occupied by the congregation since April 28.

Keys to the church will be presented to the Rev. Merris M. Dice, pastor, by Kenneth Ritchart, architect with Johnson-Titchhart, Anderson, Ind., who designed the new edifice. Invocation and Lord's Prayer will be offered by the Rev. Theodore Keaton, Colgate-Rochester Divinity School, Rochester, N.Y.

+ + +

Dedicatory anthem, "Dedication Hymn," to be sung by the chancel choir is the same as was sung for the first time at the dedication of the previous church building, Sixth and Walnut streets, on the occasion of its dedication, April 16, 1916. The hymn was composed by the Rev. Roscoe Gilmon Stott for the occasion 42 years ago and dedicated to the Rev. Clark R. Parker, brother of Mrs. Stott, and then pastor of the church.

Eugene Esperson, son of another former pastor of the church, who is choir director, will sing "Open the Gates" by Rosby-Knapp.

Speakers for the service will be: Miss Florence Richards, who attended services in at least three of the buildings occupied by the church, "Why We Are Here"; the Rev. Mr. Dice, "What Should We Be Doing Here?"; Dean Henry, Purdue University student, son of Mr. and Mrs. Robert Henry, and Miss George Ann Craig, Wiley High School pupil, daughter of Mr. and Mrs. George Craig, "What Is Our Future Here?"; Wayne Loving will lead the singing of "Dedication Hymn".

+ + +

"A Challenge to the Dedication of Ourselves" will be the topic of the Rev. Edwin L. Town, pastor, First Baptist Church, Pratt, Kans., a former minister of Christian education with the local church and its assistant pastor, 1948-1951. Church School classes will meet from 11:15 to 11:45 a.m., after which a family basket dinner will be served in the Fellowship Hall at noon.

Following the dinner, several former pastors, assistant pastors, choir directors and members will be heard in ceremonies conducted by Ed Wodka, master of ceremonies. The new building includes 900 square feet of space with rooms. It is situated on an acre tract. Approximate cost, including land or utilities improvements, is \$700,000. General contractor for the building was Shelton Hannig, c., Terre Haute. Herbert Patterson was general chairman of the building committee, 1960-66, and Robert Walters since 1966, with Ed Utterback, Jr., co-chairman.

Community Affairs File



T.H. Star 9-20-68

**COLUMNS BEING SAVED** — When the First Baptist Church building, southwest corner of Sixth and Walnut Streets, was torn down this week, the four huge columns in front were very carefully removed. Ray Miller, Fort Harrison Building and Supply Co., who is in charge of wrecking the building, donated the columns to the City Park Board, and Mr. and Mrs. Ben Blumberg paid for having them hauled to the Dresser Drive-Fairbanks Park area to be used for a building to beautify the river area there. (Photo by Kadel)

By FRANCES E. HUGHES  
Star Staff Writer

With the idea of beautification of one of the city parks, the four 25-foot high Indiana limestone columns of the former First Baptist Church, located at the southwest corner of Sixth and Walnut streets, were carefully taken down this week as the building was being demolished.

When the new First Baptist Church was built at 4761 Poplar St., the old church was sold to the Association Physicians and Surgeons Clinic. It is now being torn down to make additional parking space for the clinic.

Seeing the lovely pillars and feeling they should be preserved and used as a feature of beauty in the city, Ben Blumberg contacted Ray Miller of Fort Harrison Building and Supply Co., whose firm is wrecking the building, about their preservation.

+ + +

In turn, it was agreed that Miller would donate the columns and Mr. and Mrs. Blumberg would pay to have them hauled to a park site designated by the Terre Haute Park Board.

Sidney Levin, president of the park board, at first suggested that two of the four columns be put at each entrance to Dresser

Drive with a sign between them designating the name of the drive. However, it was decided that with the changes in the area with redevelopment, it might not be practical.

Mayor Leland Larrison, City Controller Carl Price, Superintendent of Parks Howard Harbaugh and City Engineer John Byrne then held a conference in the Dresser Drive-Fairbanks area. They decided that just across the drive from the large facade made from the front of the old Post Office here would be an ideal place for some

kind of building to be erected, using the columns. This would be near the boat club and dock.

+ + +

According to Levin, a drawing of a suggested pergola built with the columns was submitted by Mrs. Ben Blumberg, along with other ideas, will be seriously considered by the Park Board, under whose jurisdiction the area is covered.

Mrs. Blumberg's suggested pergola would use the columns in 12½-foot high halves. They were taken down in two sections as they had been placed that way at the church—an upper half and a lower half. The large bottom halves would be used

upside down, with the square pedestals at the roof edge, and the smaller tapering halves on the other side. The larger four columns would be next to Dresser Drive and the smaller ones next to the river to create an illusion of increased perspective. In Dr. Blumberg's drawing, a corrugated plastic roof under beams, allowing light to penetrate a pattern of vines, is shown.

+ + +

Whatever is built with the columns will be from regular funds of the Park Board at a nominal expense. It is felt that to whatever use the Doric columns of the earliest and most classical type are put, they should create a Greek Temple effect that would add to the beauty of the riverside park and drive.

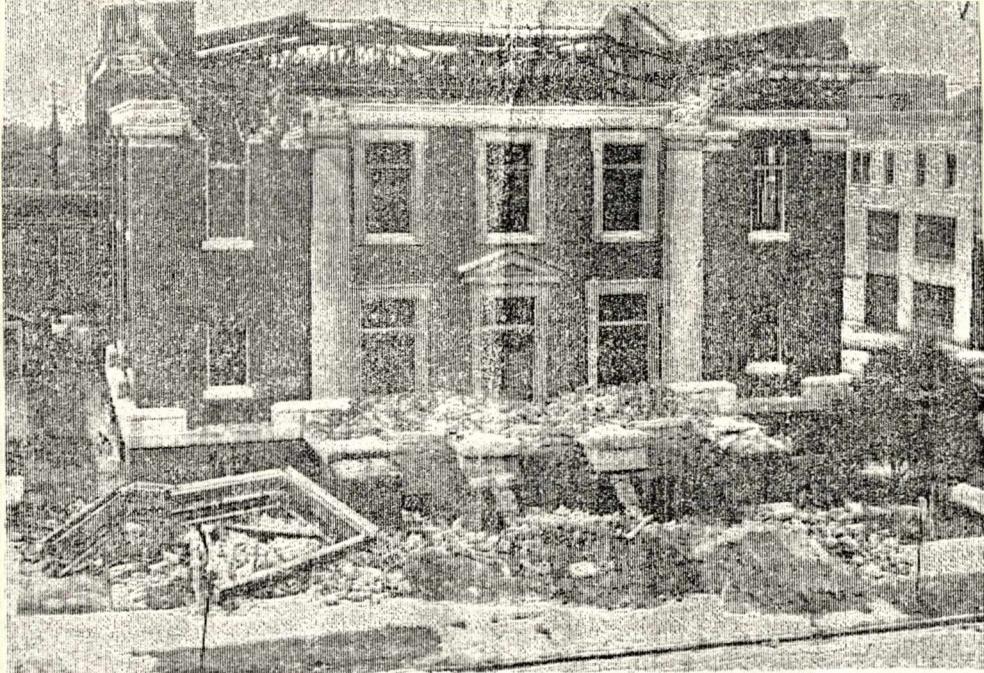
The First Baptist Church building being torn down was built in 1914. The church was founded in 1836, one of the community's early churches. The first location was at Fifth and Walnut streets. In 1847, the church was moved to a location on North Fourth Street, and in 1900, it was again moved to Sixth and Cherry Streets.

After 34 years at that location and 54 years at the Sixth and Walnut streets location, the new church is now located at 4761 Poplar St.

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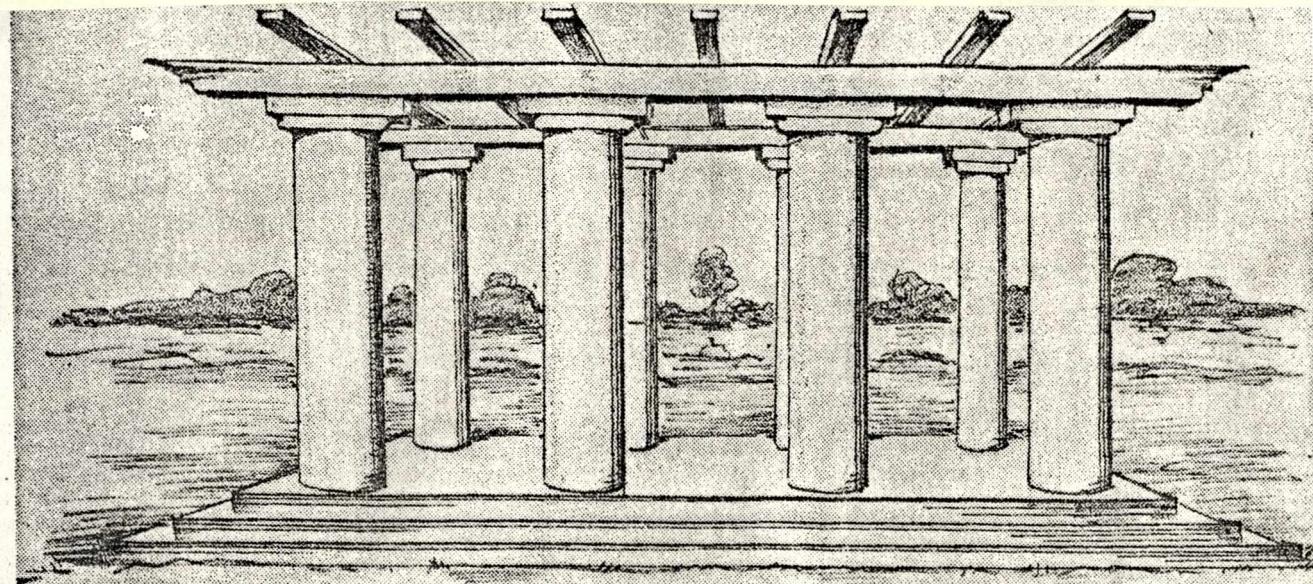
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**THE OLD FIRST BAPTIST CHURCH** on the southwest corner of 6th and Walnut Sts. looks like it has been hit by a tornado, but really it's being demolished by a wrecking crew. The congregation moved into its new edifice at 4701 Poplar St. last April 28. The old church building was constructed in 1914. The land and the church are now owned by the adjacent Associated Physicians and Surgeons (AP&S) Clinic, which plans to use the area for a parking lot for clinic patients.

Trib. 9/19/68

Photo by Martin.



**PROPOSED BEAUTIFICATION**—Columns from the former First Baptist Church, which was located at Sixth and Walnut Streets, have been removed and taken to the Dresser Drive-Fairbanks Park area. They were donated to the City Park Board by Ray Miller, who is wrecking the building, with Mr. and Mrs. Ben Blumberg paying for having them hauled to the river bank area. The columns, 25 feet high, were made in two sections, and a pergola such as in this drawing proposed by Mrs. Blumberg and to be considered by the Park Board, may be built with the divided columns. Star 9-2c-68

## An Interesting History of the First Baptist Church of This City.

Number Four of the Gazette's Series of Church History.

14 Gazette May 1/2

### THE FIRST BAPTIST CHURCH OF TERRE HAUTE.

was organized July 9, 1836, with Rev Samuel K. Sparks as pastor. The original membership was as follows:

Catherine Sparks, Jos. Cooper, Phoebe Ann Cooper, Henry Thomas, Sarah Thomas; Wm. Stark, Keziah Stark, and Massa Pound all now dead. Six others were added to the church in the course of the year. These were not all residents of Terre Haute, but many of them came a considerable distance to church. The pastorate of Rev. Sparks continued until Nov 1844, the services being held either in the Court House, the brick schoolhouse or in private houses. This

#### BRICK SCHOOL HOUSE

is still standing. It is a one story structure, and is situated on north Third street, a few rods this side of Greenwood Cemetery. It was afterwards used by the Methodists as a church, and was known as the "Sibley Town Charge." It continued as such until 1866, when Centenary church was formed. More of this anon, in the history of Asbury church. Services were generally held only once a month. The minister was assisted during 1847 by Rev. Geo. C. Chandler, who became pastor of the church at Indi. In 1848 Rev. Sparks, however contd. as member of the church until 1849. Under his watchful care, the church had been established, and his pastorate resulted in many additions. In the Autumn of 1845,

#### REV. JOS. A. DICKSON

was called as pastor, and the Universalist church was rented. This edifice was situated on the southeast corner of Fourth and Ohio. At that time Mr. Chas. T. Noble was treasurer of the Universalist church, and his receipts for rent paid by the Baptist congregation may be seen on the treasurer's files. In 1847, with 27 members only, many country members having withdrawn to unite with other churches organized around and near Terre Haute,

#### A MEETING HOUSE

was begun and the basement finished for use. The building was completed three years afterwards. This building was used until 1869.

In the spring of 1850, Mr. Dickson resigned. The membership had increased to 55 during his pastorate, and all the services of the church were well sustained and much progress was made in the good work.

Rev. W. Longfellow then became pastor, but his health failing, he resigned after a few months and went east.

In 1851, Rev. F. Stanley was engaged for six months. Soon after the expiration of this term, he and eight other members obtained letters of dismission and formed the

#### SECOND BAPTIST CHURCH.

This congregation erected a frame building on south Fourteenth street, about two squares below Main. It stood only about twenty years. In 1872, it was sold to W. H. Valentine, who converted it into a dwelling house. The sum realized was turned into the First Baptist church treasury, and was used in building the new church.

#### FIVE MINISTERS.

In June 1852, Rev. F. Snyder was called to the pastorate. He labored faithfully eight months, when his health failed, and he was compelled to resign. He went to New York, and soon afterwards died.

In the following May, Rev. David Taylor became pastor. He remained one year, and was succeeded by Rev. J. R. Ash, in 1854. Rev. Ash stayed until 1856. In December of that year, Rev. E. G. Taylor, of Philadelphia, was called and was ordained here to work in the ministry. After four years of earnest, successful work, he resigned October 1st, in December, 1860. Rev. Jos. Brown became pastor. On September 10, 1869, a calamity befell the church.

#### A TORNADO

demolished their house of worship. The church was not rich, and the edifice had been erected with self sacrifice and toil; and this was a severe blow. The Universalist church was again rented. In November 1860, the lot on which the present church is situated, was bought for \$2,800. About the end of 1862, the pastor resigned. Soon after, a chapel was erected on the back part of the lot, but for more than two years, it had no pastor.

However in May, 1865,

REV. S. M. STIMSON became pastor, and his labors gave renewed interest and life to the church. During his seven years of ministry, more than 300 persons became members, and for sometime three mission Sunday Schools were maintained, besides that at the chapel. The Armory Mission also derived help from Mr. Stimson's congregation. A schoolhouse was erected on south Second street, known as Strawberry Hill Chapel, or

GROVER CHAPEL, in remembrance of the late Joseph Grover, whose liberality and energy did much towards its establishment. In 1871, Mr. Stimson's health and eyesight failed him, and he was compelled to suspend his labors for a few months. He went to Europe for rest, and when he returned, took up his ministerial work again, but a return of bad health caused him to resign at the end of 1872. Mr. Stimson's administration was one of great activity and of great benefit to the church. Terre Haute and Rev. Stimson agreed so harmoniously, that the pleasant old man concluded to make his home here. August 28, 1872, a young man was called to the ministry, from Chicago where he had been engaged in missionary work.

#### REV. C. R. HENDERSON

were, during the nine years of his pastorate, one of the best known, and probably the best liked persons in Terre Haute. His beautiful character soon made him beloved and popular. The church grew wonderfully under his charge, and large numbers were brought to Christ by his work, and by influence of his character, which was so entirely consistent with his teachings.

He fearlessly spoke his sentiments and taught nothing he did not sincerely believe.

He was prominent in all benevolent works of our city, and was the originator of many plans which have developed greatly to the good of Terre Haute.

As a member of the board of trustees of the Rose Orphans' Home, he made a tour of the country last summer with R. S. Cox, another trustee, and their report, written by Mr. H., determined in a great measure the plan of work adopted by the trustees. He was also a member of the Society for Organizing Charity.

During Mr. Henderson's pastorate, which terminated by his resignation last July, he accepted the pastorate of a church in Detroit.

#### A NEW CHURCH BUILDING

was erected, and will be a lasting monument to his labors. The new church was conceived several years ago, when Joseph Grover willed \$5,000 as a nucleus for a new church fund. This was carefully husbanded and added to, until in 1877 they were enabled to begin the work. It was suspended in 1878, but was resumed July 1st, 1879. It was dedicated April 22, 1880, by Rev. Dr. Larrimer, of Chicago. The building, which is probably the finest church in the city, cost \$23,000; the spire is yet to be completed.

#### J. K. WHEELER.

a graduate of the same college which Mr. Henderson attended, and lately from Marengo, Ills., was unanimously called to succeed the late pastor. He entered upon his labors March 1st, 1883, and has already become active in the work of renewing the strength of the church, which was somewhat enfeebled by Mr. Henderson's resignation. Several additions have been made to the church this spring, and under the charge of Rev. Wheeler it is reckoned, the career of usefulness for which it has long been noted.

#### PRESENT CONDITION

The church roll contains about 1,100 names, 523 of whom are present members of the church.

The church officers are as follows:

DEACONS—W. B. Cliff, H. Keyes, Jo. Acock, J. H. Williams, F. H. Spicer, and M. H. Waters.
---

TREASURER—J. Q. Button.

CLERK—J. A. Cocks.

TRUSTEES—R. L. Alder, H. Keyes, and J. A. Parker.

The Sunday School is an excellent one, both in point of size and the spirit which pervades it. The average number of scholars is 260; average collection \$7.50. The Easter collection has been fifty dollars for seven years. The officers are as follows:

SUPERINTENDENT—Mrs. E. Grover.

ASSISTANTS—George Taylor and Wm. Carboe.

SECRETARY—A. F. Bradley.

TREASURER—John Cliff.

CHORISTER—R. L. Alder.

ORGANIST—D. Powers.

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TERRE HAUTE, INDIANA

OVER

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# SEMI-CENTENNIAL

The First Baptist Church of This City Observes Its Fiftieth Anniversary.

A Sketch of Fifty Years Growth by Mrs. M. H. Waters.

## The Reminiscence Meeting Etc.

*1878*

The semi-centennial of the Baptist church was celebrated yesterday at the church, which was beautifully decorated. The audiences were large. In the morning a special Sunday school service was held and their new rooms were opened with appropriate exercises. After Sabbath school an interesting program was carried out, beginning at 11 o'clock.

A sketch of the history of the church by Mrs. M. H. Waters is given below.

At 2:30 in the afternoon began another service, at which letters from former pastors and personal reminiscences were given by the following persons:

Mrs. Pounds, Mrs. Taylor, J. H. Williams and Mr. Spicer. A letter from C. R. Henderson was read by Dr. M. H. Waters. Dr. Stimson gave a personal reminiscence of the church during his term as pastor. A letter from Rev. J. K. Wheeler was read by Mrs. Haberly and also one from Mrs. R. L. Thompson. A letter from Dr. E. G. Taylor was read by Mr. Keyes. Rev. Stimson was the only one of the former pastors who was able to attend. In the front of the church were the figures, 1836—1886 made of evergreens, which told of the fifty years existence of the church. The evening program was carried out in full and was enjoyed by all present.

The following is the historical sketch:

## FIFTY YEARS' HISTORY.

By Mrs. M. H. Waters.

This is our day for looking backward. The restlessness of earnest purpose is absent. For this hour the hopeful probabilities of the present and the gorgeously tinted possibilities of the future do not share our thoughts. It is meet that we should occasionally lay aside all thoughts concerning our own plans and in tenderest gratitude remember the fathers and mothers who reared us. Indeed the fathers and mothers of this church are worthy of such remembrance.

They carried forward that mark which makes this present organization possible through difficulties which severely tested their hearts and minds, and I think we can truthfully add muscle, also.

Fifty years ago the month of last July

the First Baptist church of Terre Haute was organized. Certainly if we recall the environments of that time we must admit "they builded better than they knew," for surely it would have required something beyond human sagacity to have discerned how grand a resultant fifty years would produce.

It was with a reverent feeling that I opened the old, time-worn record book. Here is the first entry. "July 9th, 1836. According to appointment a meeting was held in the brick school house in Terre Haute at which were present the following messengers from the following churches." Then follow the names of ten persons from First Prairie, Union, and Second Prairie churches. The record continues: "The delegates proceeded to examine the candidates for church fellowship and agreed to constitute the following persons members of a regular Baptist church namely Samuel K. Sparks, Catharine Sparks, Joseph Cooper, Thebe Ann Cooper, Henry Thomas, Sarah Thomas, William Stark, Keziah Stark, Massa Pound.

Signed

ABRAHAM STARK, Moderator.  
WILLIAM B. ELDRIDGE, Clerk.  
JOSEPH COOPER, Church Clerk,

Living in the Terre Haute of today with its thirty thousand inhabitants, telegraphs, telephones, world wide commercial and manufacturing interests, schools of which we are justly proud, daily papers, pulpits and public halls, we can scarcely comprehend the local conditions and consequent limitations surrounding these persons. The great outside world was as yet undiscovered, and its throbbing pulse was scarcely discerned in this little town on the Wabash.

Terre Haute did not number more than six hundred inhabitants. They had one weekly newspaper, received mails only tri-weekly and that by the slow-going stage route. It was fourteen years before they had any telegraphic communication and sixteen years before the first railroad. Gookins history says the bulk of the population was confined almost entirely to the row of blocks surrounding the public square.

The locality where this church now stands—the same authority says—was occupied by country gentlemen living in quiet retirement from the bustle of business.

## WILD DEER

could be seen gamboling where the Terre Haute House now stands and the prairie wolves had a pre-emption claim on all the country east of that point. The town had not been entirely without religious instruction. Missionaries came here occasionally and preached to the people, sometimes the services were in the court house and other times at the Eagle and Lion tavern. No permanent organization was formed till 1828 when a Presbyterian church was organized with a membership of ten, but I could not find that they maintained regular service only less than two years. In 1834 the Congregational church was formed. In 1835 the Methodists constituted this a station and in 1836 as before stated the Baptist church was organized. It thus occurs to our minds

that the years 1834-35 and 36 were the years in which the religious interests of Terre Haute had their seed time. In this general awakening these nine persons before mentioned took up their work as Baptists. The records as written with pen and ink can at best tell only half the story and that the smaller half. Their heart trepidations, fears, hopes, consultations and prayers are all unrecorded. The queries which burdened their hearts

and agitated their minds for months and perhaps years, can only be inferred. Of these nine Henry, Sarah and Thomas moved from the town at an early date and William and Keziah Stark were dismissed four years after the organization. One of that number—and

## ONLY ONE, STILL LIVES.

Mrs. Masea Pound, surrounded by children and grand children, she lives almost within the shadow of this church. The wholesome, invigorating influence which she sheds over all who mingle with her, attests the native force of her character and the benign influence of the Christian religion.

Joseph Cooper and his wife, though dead, still live in the memory of many persons present. The mere mention of this name will awaken in the minds of the older members almost the whole history of the church during its first years. Joseph Cooper stands prominently in the records of the first twenty years as the man with his shoulder to the wheel. He was the first clerk, one of the first trustees and the second deacon and was re-elected to these positions at various times during the whole of his long connection with the church. He was foremost on committees of all kinds, and acted as a representative of the church at councils, in the association, and in fact, in almost every capacity in which the church participated. In Sunday school work he was deeply interested and successful. Being an energetic and thorough business man and bringing his energy and business capacity into the church and Sabbath school work—as we might anticipate, his young men's class in the Sabbath school became by far the largest in the town. There are many in our church today whose early manhood received Christian guidance from him. The plans resolutions and amendments in his name bear evidence of good sense and a clear purpose. After reading those early records one could scarcely escape the reflection that Joseph Cooper was a man whom God raised up to side by side with its pastor guide and watch over the infancy of this church till it should approach the vigor of maturity. The last to be spoken of among the constituent members are Samuel K. and Catherine Sparks, the father and mother of Mrs. Massa Pound. Samuel K. Sparks became the first pastor of this church, and only a few years ago, the older members with tenderness of heart, turned their thoughts to the olden times and then, to the old home at the foot of Sixth street as from one to another passed the words—Father Sparks is dead. He was the pioneer Baptist of this section. He possessed all that sturdiness and disregard of personal ease which so often characterizes that noble and most valun-

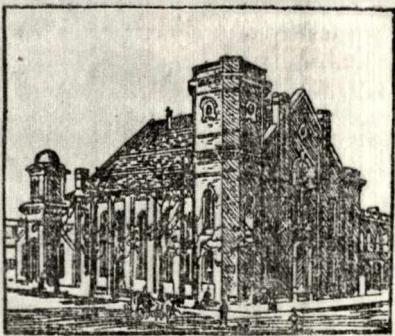
# FIRST BAPTIST CHURCH HISTORY.

Was Organized in 1836 With  
Only Nine Members-A  
Remarkable Growth.  
*Oct 26-1894*

The Church Building Was Completely  
Destroyed in a Tornado in 1861  
and the Organization Almost  
Discontinued.

The First Baptist church of Terre Haute was organized July 9, 1836, with nine members, namely Rev. Samuel K. Sparks and wife, Mrs. Massa Pound, their daughter, Joseph Cooper and wife, Henry Thomas and wife, William Stark and wife. Of these Mrs. Pound was the latest survivor. She died in 1887. Father Sparks served the church as pastor for about eight and a half years, preaching one Sunday in the month either in the brick school house, corner of Fifth and Walnut, or in the court house, or in a private residence. During these years at least 41 persons were added to the church but so many were dismissed to newly formed churches in the neighborhood of Terre Haute that in 1844 the church consisted of but eight members.

In 1845 Rev. Joseph Dickson became



FIRST BAPTIST CHURCH.

pastor, spending the whole of his time with the church. The Universalist church building on South Fourth street was rented at \$5 per month. Deacon Joseph Grover became a member of the church this year.

In 1847, with a membership of 47, a meeting house (on the west side of North Fourth street between Mulberry and Eagle) was begun, and enclosed and the basement finished for worship. Mr. Dickson served the church with great acceptance until 1850 when he resigned. The number of members was then over 50.

During the next ten and a half years five pastors served the church, namely, Rev. F. Leggett for one year (his salary was \$200); Rev. F. Stanley, who after six months withdrew with eight members to form the Second Baptist church which existed till about 1870. In June, 1852, Rev. F. Snyder became pastor, but his health failing he resigned and was succeeded by Rev. David Taylor in 1853. Rev. J. R. Ash in 1854, and in December, 1856, by Rev. Edward G. Taylor, at a salary of \$700 per year. After four years hard and successful work he resigned in October, 1860, and was succeeded two months later by Rev. Joseph Brown. There were then nearly 200 members.

## DESTRUCTIVE TORNADO.

But in September, 1861, the church

building, which had been erected fifteen years before, at a cost of great self-denial and sacrifice, was destroyed by a tornado. The church, though greatly discouraged, strove hard to maintain its position. The Universalist church was again rented. In November, the lot whereon the present church building now stands on the corner of Sixth and Cherry streets, was secured for \$2,800. A chapel was built on the west end for worship and Sunday school, largely out of the materials of the ruined house. As to the next three years the following entry is found in the records in the hand-

Baptist Boys' Brigade were started. The church raised about \$7,000 for its four missions, \$4,000 for improvements on the building, and cleared off an indebtedness of about \$7,000.

But in June, 1893, he considered it his duty to resign much to the regret of the church and people. He was succeeded in August of the same year by Rev. J. S. Holmes, D. D. Though an able and learned man, an excellent and faithful

preacher, his work did not have the success he desired. Many, however, were received into the church especially in the earlier part of his ministry and a debt of \$2,000 was raised.

The Baptist State Convention met with the church in October, 1895, and Curry's Prairie Baptist Association a year later. The church was unfortunate in having two disastrous fires in its building during this year. Dr. Holmes resigned in April, 1897. Soon afterwards and for about nine months the church had the help of Rev. E. A. Hanley, a student of Chicago University. His preaching was instructive and forcible but he was only able to give his full time for about nine months; for the rest his studies at Chicago took all his time between Sundays.

In February, 1898, the church gave a unanimous call to Rev. G. H. Simmons, D. D., which he accepted and began his work about March 1. Since then the church has been looking up. The morning and evening congregations are increasing. Two new mission stations (or divisions), have been taken up and the other three greatly revived, one of them being about to enter a newly erected building on Poplar and Fifteenth streets. The lot on which it is built was purchased for \$1,000 in Pastor Kirtley's time.

Dr. Simmons is greatly esteemed by all who have become acquainted with him; his preaching is popular and he works hard. He has been especially successful in gaining the affection and confidence of young men and boys and lays himself out for their good. The members are happily looking forward to a near time when with the blessing of God they may give a more efficient witness for Christ's gospel and the First Baptist church be a greatly increased power for good in our beloved city.



REV. L. KIRTLEY.

writing of Mr. Oliver Bartlett: "The labors of Rev. Joseph Brown, having closed with us in December, 1862, the church for two years and upwards was without a pastor but still maintained her stated prayer meetings and sustained her Sunday school, deeming herself on account of the reverses she had met with in the destruction of her house of worship, and the unsettled state of the country, unable to do more.

## A NEW START.

At a meeting held about the 1st of January, 1865, it was resolved that we, as God's flock, had been without an undershepherd too long already." Accordingly Rev. S. M. Stimson, after visiting the church and receiving its unanimous invitation, became its pastor and entered upon his work in May, 1865. From that time the church has been growing in vigor and usefulness as well as in numbers. Mr. (afterwards Dr.) Stimson resigned in 1872 and in the following year Rev. C. R. Henderson commenced his nine years' pastorate, during which (1877 to 1879) the present church building was erected. In March, 1883, Rev. J. Kittridge Wheeler became pastor until June, 1885.

## SUCCESSFUL PASTORATE.

A year later, June, 1886, Rev. L. Kirtley, became pastor. During the seven years of his pastorate the church was harmonious, aggressive and prosperous to a large degree; 716 members were received, 475 of them were baptised by him. During a large part of his pastorate the weekly prayer meeting had an average attendance of 270 the year round, Sunday morning service 450, evening service 850.

Three mission stations were started, one of which became the Tabernacle church which started with 91 members dismissed from the First church for the purpose. The church employed a city missionary for one year and an assistant pastor (Rev. M. W. Buck) for another. Two young men were licensed to preach both of whom are now pastors, Rev. John D. Collins and Rev. F. A. Schlamann. Two companies of the

ble class of men. His pastorate extended till November 1844, at which time he resigned.

In 1839 Rev. George C. Chandler was called as co-pastor with Rev. S. K. Sparks and reserved the church about four months when he accepted a call to a pastorate in Indianapolis.

During Rev. S. K. Sparks' time the services were generally held monthly and in various places. Sometimes in the brick school house (corner Fifth and Walnut) often in private residences and occasionally in the court house. During these eight years between 30 and 40 members were received. Several Baptist churches, however, were formed in the surrounding country and many of the Terre Haute members who resided in the country, joined themselves to these churches, thus keeping the Terre Haute membership small.

**THEY NUMBERED BUT EIGHT,**  
eight years after the organization. One of this number and only one, as far as I could ascertain, remains to this day a member of this church, Mrs. Mary Taylor, who joined eleven months after the organization. She has been a member all of these years.

\* \* \* \* \*

[The union of the church with the Curry's Prairie Association was next noted and a record of 1841 copied. The pastorate of the Rev. Joseph A. Dickson who succeeded Rev. S. K. Sparks was referred to. Mrs. Waters next gave the history of the first church which it was decided to build at a meeting in July, 1846. The lot selected was on the west side of north Fourth street, between Mulberry and Eagle now known as the Dick property. The building was a plain, square brick, having basement and belfry, tower, though they never secured a bell. The seating capacity has been estimated at about 400. The following random entries were given:

"Report of building committee; liabilities \$60,38; assets \$100.

Trustees elected in 1847: Joseph Grover, Joseph Cooper, George Crosby and James Grover.

Voted to permit the clerk to take rough notes at each church meeting and copy them into the book and read them at the next church meeting.

Voted that a subscription be taken up for the poor among us at each church meeting as a fund for their relief."

Mrs. Waters paid a handsome tribute to the memory of Joseph Grover who connected henceforth the church in 1845 and continued a member until his death in 1870. In his will he bequeathed several thousand dollars toward building a new church. The pastorate of Rev. Wm. Leggett beginning in 1850 was next given. His salary was \$200 per year. There were nineteen additions during the year. In 1852 Rev. Frederick Snyder of Dayton, Ohio, accepted the call of the church. During this pastorate W. S. Clift and wife and R. L. Thompson and wife were admitted to the church. Of Mr. Thompson Mrs. Waters said: "The need of gratitude and praise is due our lamented R. L. Thompson for what he did for this church. It is not for me to offer it. It is spontaneous in these

hearts and needs no statement." She also expressed her admiration for Mrs. Catherine Harper.

The following historical data are taken from the paper which is too long for publication entire:

Rev. David Taylor succeeded Rev. Snyder and he in turn was succeeded by Rev. R. N. Ash.

In December 1856 Rev. E. G. Taylor, of Philadelphia, was called. He was offered a salary of \$700 and accepted it. He preached here four years and is now at Buffalo, N. Y.

Rev. Taylor was succeeded by Rev. Joseph Brown, of Springfield, Ohio, in 1861.

In September 1861 the church was destroyed by tornado. Six days after the storm the congregation decided to rent the Universalist church and began to raise funds to build a new church. The lot whereon the church now stands was bought for \$2,800. More of these details are here given in Mrs. Waters' language:

The walls of the old church were taken down and transported to the new lot and were built into the walls of our present chapel. The old seats were also brought over from Fourth street and used in seating the new chapel. When first built it had neither the present vestibule or alcove. It had two entrances, one whero each of the front windows now are and within the building at entrance were small anti-rooms and between them the ~~entrance~~. This was made ready for use as soon as possible, but the remainder of the purchase money falling due they were obliged to mortgage the property. For nearly two and one half years after they were without a pastor, during which time no records appear. I can serve you best by giving the report which the clerk of ~~the~~ later date presented as a brief outline of these two years. The labors of the Rev. Joseph Brown having closed with us in Dec., 1862, the church for two years and upwards was without a pastor but still maintained her stated prayer meetings and sustained her Sunday school, deeming herself on account of the reverses she met with in the destina-

~~tion of her house of worship, and the unsettled state of the country, unable to do more. At a meeting held about the 1st of January, 1865, it was resolved that we as God's flock had been without an under shepherd too long already and that we were not fulfilling our covenant vows, wherein we had engaged to sustain the worship, ordinance, discipline and doctrines, and support the ministry of the church. Therefore it was resolved to appoint a ministerial committee which was composed of brethren Grover, Williams and Bartlett to correspond with the Rev. S. M. Stimson, of Batavia, N. Y., with a view to his becoming our pastor. This was done after prayerful consideration and in answer to our invitation, God made plain the way for him to visit us. Having preached in our hearing on the first and second Sabbaths of February, it pleased the church to come together of Sunday, February 12, and extend to him a unanimous call to settle with us, which, under the guidance of the Holy Spirit, we believe, was accepted, and on the first Sabbath of May, 1865, his pastoral duties commenced in our midst.~~

H. KEYES,

Clerk."

When Rev. S. M. Stimson reached here he found many of the church eager for ministration in spiritual affairs and heartily in earnest in their desire to co-

operate with their new pastor. He was in the prime of life, bringing with him the experience of a successful pastor and settled plans of work. During the time they were without a pastor many of the careless and somewhat indifferent had become more careless and indifferent, the weak ones became weaker and the tempted ones were drawn further from moral rectitude. The first effort was to engage the interest of these and a series of special meetings were held with this in view. During the first winter the city was divided into districts and persons sent into the various districts to invite people to the gospel services and the Sabbath school. Perhaps it is consistent to say as the result of this work forty-one persons were baptized during the year 1866 and forty-four in 1867. Thus the pulse of the church was quickened, its life renewed and the wheels of its temporal machinery were put in motion. In 1868 the church adopted the declaration of faith, covenant and rules of order found in the Baptist church manual. They are the same as those found upon our records today except one or two amendments of the Rules of Order concerning the election of trustees and the duties attached so that office. To raise their funds they adopted what is known as the envelope system. This plan of weekly offerings was a "new departure" at that time, but the plans were systematically carried out and with very satisfactory results. During the latter years of his ministry his eyes gave him much trouble and in the summer of 1871 he was obliged to rest. The church granted him a vacation of five months which he spent abroad. Upon his return he seemed much improved, and the work of the church was again taken up with vigor, but the next year he was forced to acknowledge that his health required an absolute change and he offered his resignation to take effect in January, 1873. Several times during his pastorate the church building question was agitated and committees were appointed to mature plans and raise funds. Various plans were presented and many details entered into but with all their plans and in spite of all their cogitations they could not quite discover a safe way of building such a house as they felt their growing needs demanded. How deeply they felt their need can be judged from an entry "March 19th, 1872.

[The events in the pastorate of Rev. C. R. Henderson and of Rev. J. K. Wheeler, Mrs. Waters said, were so recent that she needed not to dwell upon them. The paper closes with this paragraph: "When my successor shall write the

**history of the next half century of this church Rev. L. Kirtley will take the first place and if the hope of this church is realized the record will form a profoundly interesting page in her history."**

OVER

# Easter Morning

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9:30 A.M., ..... Bible School

10:45 A.M.,

## Worship and Praise

Organ Voluntary, . . . MRS. NELLIE DAVIS CUNNINGHAM

DOXOLOGY. INVOCATION.

Contralto Solo—"Beneath the Shadows,"  
MISS EFFIE DOBBS.

Hymn—"Come, Thou Almighty King,"  
CONGREGATION.

Tenor Solo—"The City Divine,"  
MR. ORVILLE BATMAN.

## Scripture Lesson

Anthem—"Now Is Christ Risen," ..... CHOIR

PRAYER. GLORIA.

Soprano Solo—"Resurrection Morn,"  
MRS. ORA FOULSTON.

## Offering

Baritone Solo—"Hosanna,"  
MR. AUSBY BISHOP.

Sermon—"The Resurrection," ..... PASTOR

Anthem—"Resurrection," ..... CHOIR

## Benediction

"The Man of Sorrows"



"Now is my soul exceeding sorrowful unto death."

churches (WV)

# First Baptist Church



Easter, 1906

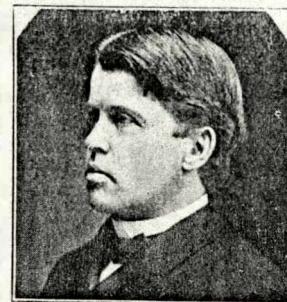
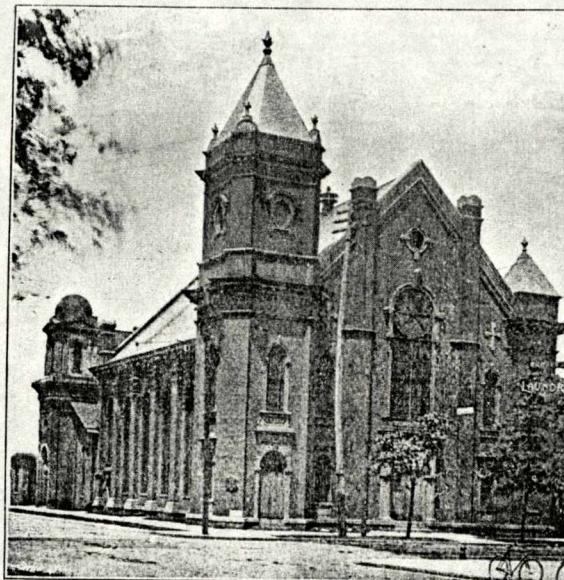


Terre Haute, Indiana

GLOBE PRINT

1836

1906



D. B. CHENY,  
PASTOR



A. C. EVERINGHAM,  
SUPERINTENDENT

# Young People's Hesper Service

6:30 P. M.

Leader, MISS EFFIE DOBBS.

Subject—"Lessons From the Resurrection."

## Evening Praise

7:30 P. M.

Processional, by S. S. Classes.

Song—"Easter Bells," ..... SCHOOL

## Responsive Reading.

*Supt.*—Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles wonders and signs, which God did by him in the midst of you, as ye yourselves also know;

*Response.*—Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

*S.*—Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

*R.*—For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

*S.*—Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

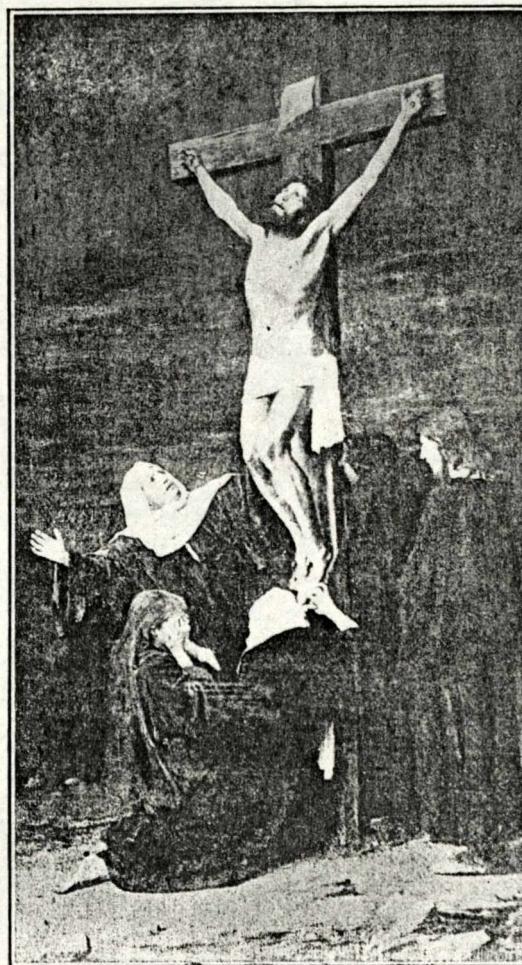
*R.*—Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption:

*S.*—Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance:

*R.*—Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

*S.*—Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

"Crucified in Weakness."



"The Son of Man came to give His life  
a ransom for many."

*R.*—He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

*S.*—This Jesns hath God raised up, whereof we are all witnesses.

*R.*—Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

*S.*—For David is not ascended into the heavens: but he saith himself, the Lord said unto my Lord, Sit thou on my right hand.

*R.*—Until I make thy foes thy footstool.

*All*—Therefore let the house of Isael know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Prayer, ..... PASTOR

Recitation—"The Beautiful Story,"

ARTHUR TURMAN

Song—"Awake, Awake,"

PRIMARY DEPARTMENT

Solo—"On This Happy Easter Day,"

FLORENCE STEWART

Quartette—"Sing, Proclaim the Blissful Story,"

BOYS

Whistling Solo,

MARY HALL

Trio—"O Angels Fair,"

MISSES HALL, FOULSTON, PARK

Solo and Chorus,

HELEN CHENEY AND PRIMARY DEPT

Recitation—"Easter Offering,"

JEANETTE VAN PROOGEN

### Offering

Piano Solo—"Home, Sweet Home,"

VALERA SANFORD

Song—"The Mighty Victor," ..... SCHOOL

Song—"We Sing of the Lilies,"  
TEN GIRLS.

Solo,  
MISS JULIA HALL.

Quartette—"Peace is There,"  
JENNY LIND.

Violin Solo—"Cavatine,"  
MISS MARGUERITE KICKLER.

Solo—"In Dreams I've Heard the Seraphs Fair,"  
MISS CORA HANISCH.

Song—"When the Earth Awakens," ..... SCHOOL.

Burdettum



"Raised with Power"



"He is not here: He is risen."

# Graceland Baptist Church

## Graceland Baptist to build college

By BETH L. ROSENBERG  
STAR STAFF WRITER

(In)  
The state's largest Baptist church announced plans Sunday to build a four-year liberal arts Christian university to help fulfill what its pastor says is the Lord's plan for the congregation.

The Rev. Steve Marcum, senior pastor at the 5,400-member Graceland Baptist Church in New Albany, said he believes the university in southern Indiana will provide educational programs equal to those offered at campuses run by evangelists Oral Roberts and Jerry Falwell.

The as-yet unnamed university will be built at the congregation's 80-acre Abundant Life Community, a complex of facilities that Marcum said recently was appraised at \$7 million. The school is expected to open in the fall of 1989.

"This will be an outreach arm of our church, a spirit-filled Southern Baptist Church," Marcum said. "It will be unique

in that it will be an extension of our ministry and it will be a Christian school. We're committed to quality with a first-class liberal arts education. We believe it's part of God's plan for this place. . . . Within 10 years, you'll be able to find people all over the world who graduated from Graceland University or whatever it's called. We want young people to be the best that God calls them to be."

The university is part of the overall dream of Marcum's father, the late Rev. Elvis Marcum, who was pastor for 20 years until his death in 1983.

Funding for the project, he said, will come from donations and endowments, as well as from a new 10-acre cemetery that will open next month.

He said \$200,000 is needed for materials to start the program, including the hiring of a vice president by June. He also expects to have hired a registrar, recruiting team and librarian by September.

Another \$800,000 has been raised toward a \$1.75 million instructional building, which is in progress.

"We believe God will provide financing for building this university," Marcum

said. "It's easy to believe that when you look at a church that in 1973 didn't have \$100 to buy ground. Now it's worth over \$7 million. That in itself has to say it's a miracle of the Lord. That helps us to believe that the Lord is going to supply the money. He does so through people and businesses."

Marcum said he doesn't expect the university to support itself, although he said he eventually expects the church to have to provide only 25 percent of the operating revenue.

The university initially will offer undergraduate degrees in education, business, communications, general studies and biblical studies, Marcum said. About 150 students will be enrolled during the first year, he said, with the number eventually growing to 800 to 1,000.

The church currently has 420 students in its elementary program and high school.

Community Affairs File

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## THE HISTORY OF THE LOST CREEK BAPTIST CHURCH

In January, 1850, the first Baptist Church in Lost Creek Township of Vigo County was organized by the Rev. Lewis Artis. Since the membership consisted of two denominations, the hard-shell Baptists and the Missionary Baptists, it was known as the United Baptist Society of Lost Creek. It is reported that there were some difficulties at the time of organization because of the steadfast beliefs in their own denominations held by some of the members. Worship services were held in the old log school located at the northwest corner of the intersection of Fort Harrison and Stop Ten Roads.

It is not known when the name was changed to the Lost Creek Baptist Church. Records show that this, the present site of the Lost Creek Baptist Church, was donated by Mr. Dixon Stewart, Sr. The deed was granted on April 24, 1863, to the first trustees of the Church, Mr. George Evans, Mr. Hesekiah Roberts, and Mr. George Anderson. The date of the building of the first house of worship is unknown, but we do know that the frame building was destroyed by fire in 1869 and replaced with this building the same year.

The Rev. Lewis Artis pastored the Church for 22 years, from 1850-1872. He was followed by the Rev. William Hardin Anderson, who served as pastor for two years, from 1872-1874. During the pastorate of the Rev. George Anderson, from 1874 to 1879, the flat ceiling was removed and replaced by arches. He was succeeded by the Rev. Malachi C. Anderson, who pastored 40 years. Ill health forced his resignation for one year; during this period, Rev. Fletcher served as pastor. After Rev. Malachi C. Anderson re-

sumed his pastorate, the windows were arched and the vestibule and bell were added. In 1900, the fiftieth anniversary of the Church was observed with the former pastor, Rev. William Hardin Anderson, then of McFarlan Chapel of Evansville, Indiana, as the guest speaker.

During the pastorate of the Rev. H. A. King from 1920- 1923, the Church was painted again. He was succeeded by the Rev. William M. Dickerson who pastored from 1923-1924. The Rev. R. M. Dehony served as pastor from September, 1924, until February, 1926. A piano was purchased to replace the organ during this period.

In March, 1927, the Rev. William M. Dickerson returned as pastor and served until June, 1929, during which time the Church was raised and the basement added. Rev. Dickerson was succeeded by the Rev. Cyril W. Harris, who served from April, 1930, until his death on December 24, 1933. During his partorate, the first furnace was installed in the Church.

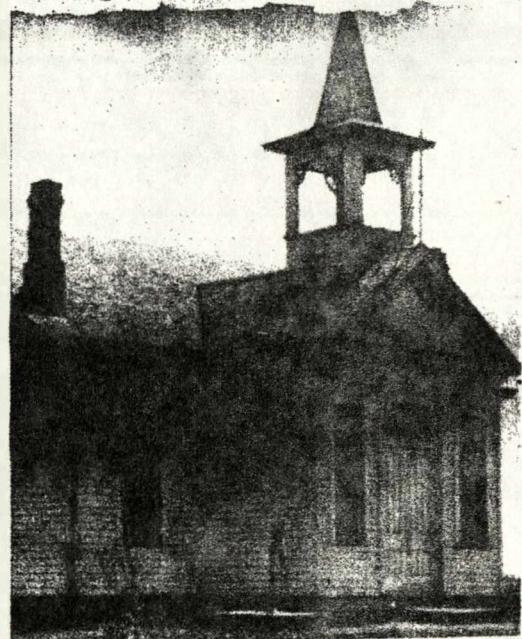
Rev. Louis Byron Russell served as pastor from 1934 until August, 1936; the Church was painted again during this period. In April, 1937, the Rev. H. C. Franklin became pastor and served in that capacity until his death in April, 1942. It was during this period that a new lighting system was installed; the old gas lights were replaced with the current electric fixtures.

During the pastorate of the late Rev. C. M. C. Hammond, from August 14, 1942, until his farewell sermon on December 28, 1952, the Terre Haute Bible Class was organized. The Church was redecorated; the present carpeting, pulpit furnishings, and pews were purchased, and a new furnace was installed. During this period, Rev. Morris Blade served as Assistant Pastor. On June 18, 1950,

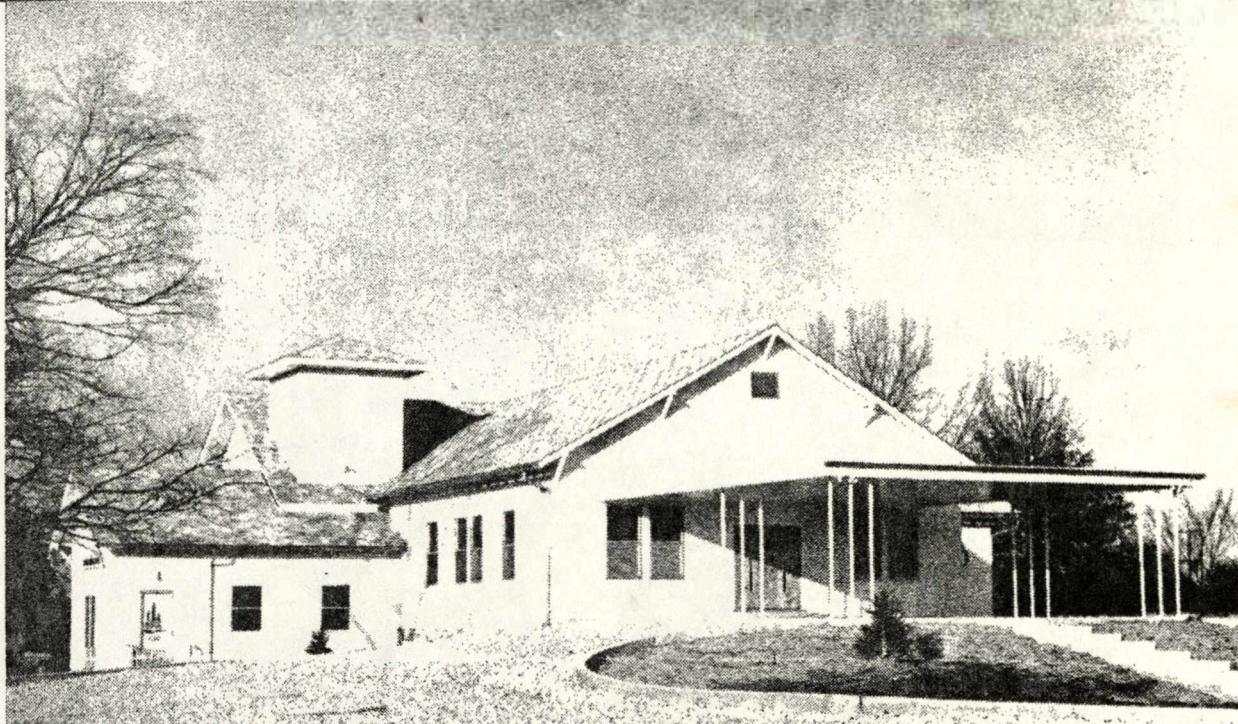
*Churches (Vigo)*

*Church, Oregon Baptist*

# CENTENNIAL 1874 - 1974



OREGON  
BAPTIST  
CHURCH



WRITTEN BY  
EDWIN THOMPSON

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Community Affairs File

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A HISTORY OF  
OREGON BAPTIST CHURCH

For the beginning of the story of Oregon Church it certainly appears that one can do no better than to record here an address by Caroline Turner, one of the original or constituent members, which she gave at the dedication of the first church building on October 9, 1887:

"Along about 1840, a Christian gentleman from Kentucky and John W. Turner, one of our oldest constituent members, were walking up the hill just north of this place when the Kentuckian remarked, 'There ought to be a church planted here; it is such a good location!' The idea was talked over among a few individuals, but dismissed and no more was then thought of the remark until after a church was organized here, when this same brother wrote a congratulatory letter, saying 'Do you remember, John, that forty years ago I selected that spot for a church?'

"A few years after this prophetic episode a ~~log~~<sup>log</sup> school was built where now stands the building called Oregon School House. In that old log house a brother by name of Trueblood is said to have stood each second Sunday morning and preached Christ to the people. He has gone to his reward many years ago, perhaps with the conviction that his labors were in vain at this place. But we believe that his preaching was the beginning of this church organization, for in the natural order of things, there must be 'first the blade, then the ear, then the full corn in the ear.'

"It became ~~so~~ much the custom to go to Oregon School House on second Sundays that people began to inquire, 'Why not have a church at this place?' Then for many years after this, ministers in passing through the neighborhood, left an appointment for Oregon School.

"In this same log house a Sunday School was organized and grew to a more permanent form after the frame school house was built about 1870. The people held prayer meetings here occasionally also. Then in 1873 an arm was extended to these people by Mt. Zion Church (near Youngstown). Rev. J. M. Turner was their pastor and baptized several of our people.

"Meanwhile the feeling of the need of a church here kept growing and growing until finally on February 7, 1874 meeting was called at Oregon School House for the purpose of seeing to the organization of a Baptist Church. With Felix S. Boyll occupying the chair, and Charles H. Taylor as Secretary, it was agreed to organize, and after adopting articles of faith, rules of decorum, and church covenant, the following named persons handed in letters to become constituent members of the church, to be known as Oregon Baptist Church:

- |                       |                       |
|-----------------------|-----------------------|
| 1. Nicholas Larkins   | 11. Elijah LeForge    |
| 2. Rachel A. Larkins  | 12. John W. Turner    |
| 3. Felix S. Boyll     | 13. Deliza Turner     |
| 4. Margaret Boyll     | 14. Charles H. Taylor |
| 5. Lucy M. Barbee     | 15. Hattie McCoskey   |
| 6. Sarah W. Simmons   | 16. Susan Turner      |
| 7. Robert H. McCoskey | 17. Carrie Turner     |
| 8. Dora B. LeForge    | 18. D. C. Boyll       |
| 9. Henry B. Miller    | 19. Elizabeth Boyll   |
| 10. Jane Miller       |                       |

"The church elected Rev. J. M. Turner as the first pastor, he assisting in the organization. The church was recognized as a Regular Baptist Church May 29, 1875 by a council composed of delegates from First Prairie Creek, Second Prairie Creek, Mt. Zion, Union, New Harmony, Salem, Brulette's Creek, Friendship, and Mt. Pleasant Churches, and Rev. J. K. Carr from Mt. Moriah Church. The council moderator was Elder William B. Eldridge, and clerk was Brother George Daugherty.....

*1867  
1873  
14*

"In the thirteen years to October 1867, the church has received into her fellowship 57 members. Of this number 6 have died, 5 have received letters of dismission, 3 excluded, and 2 were dropped. Ever since the organization the church has felt the need of a house of worship.

"We find the first such record February 12, 1876: a motion was passed to build a church house; the trustees were instructed to procure a lot on which to build. A week later it was recorded that a lot costing \$200.00 was donated by Clinton H. McGrew, John W. Turner, Nicholas Larkins and Charles H. Tyler.

"A motion by D. W. Davis was passed to build in the same plan as Hartford Church. Subscriptions for donated timber were soon received: D. W. Davis gave 5 trees and 24 pillars, Elijah LeForge gave 6 trees and N. Larkins offered 16 trees. The lumber was sawed at a cost of \$115.00 of which \$58.00 was raised by subscription and \$57.00 was borrowed at 10% interest. A lot of refuse lumber was purchased for \$17.65. But the church found themselves unable to go on with the building at that time and the matter rested for some years."

From the records it appears that the church indeed suffered nine very discouraging years in which many of the older members were lost by death, several others by dismissal letters and a few by exclusion from non-attendance or other disciplinary reasons. In those nine years the six different pastors were often absent and one was even deposed from the ministry. But a goodly number remained hopeful and in the minutes of April 15, 1885 we read that a motion was adopted to have Sabbath School, with Betty Boyll as first superintendent and Carrie Turner assistant superintendent. A short time later it was decided to "purchase this School House when it is on the market."

Business meetings in those days were held monthly on Saturday afternoons. Church services were held on Saturday night. Sunday School at 10 a.m., followed by church services at 11 o'clock and again on Sunday Evening.

In 1890 preaching was cut to half time, to second and fourth Sundays. The annual report for that year reflects rather strained financial circumstances. Nicholas Larkins, the treasurer, showed receipts of \$4.76 and expenditures of \$9.76; hence \$5.00 was due the treasurer. The general fund had \$2.69. Motion carried to pay the treasurer the \$2.69 on account. Paid to Pastor Cartwright in 1890, \$92.55. The Sunday School treasurer, Carrie Turner, received in that year \$18.39; expended for lesson helps, \$10.93; Song books, \$1.10; Convention Expense, .50; Missions \$3.05, totaling \$15.58, leaving a balance of \$2.81.

It is difficult for us, especially the young, born in this soft, modern age, to visualize the conditions of church life in those days around the turn of the century when they had only dirt roads that were often impassable. Owen Boyll gave us an eloquent description in a Layman's Day sermon a few months ago (in 1967) when he recalled a picture in his memory of winter nights when people trudged along the sides of the roads or walked across the fields in single file, lighting their way with kerosene lanterns. What an impressive sight those swinging lanterns must have made in the darkness as they converged toward the church from all directions! And the evening service under the soft glow of oil lamps must have been effective in its simplicity and in the close fellowship of friends and neighbors. We find interesting items recorded in that period:

February, 1891: Our pastor, Rev. C. G. Marshall, remaining with us from last meeting, held a series of meetings assisted by Rev. J. B. Arnett, lasting two weeks. The Gospel was presented in its purity, followed by earnest exhortation and entreaties, resulting in four new members. The church was much revived and seemed to take on new life.

May 9, 1891: A request was made of Rev. Kirtley and Rev. Allen to ordain pastor Marshall, but they declined on these counts:

1. His youth and inexperience in the ministry;
2. Incomplete and insufficient education; they deemed it necessary for a man to have a collegiate course before pastoral duty.

Pastor Marshall decided to attend school and his resignation was accepted.

November 11, 1891: Bro. Larkin, trustee, reports that he hired a plasterer to repair the house for \$1.00. Collection of \$1.04 was received. Motion carried to pay Bro. Larkins the four cents, too.

December 2, 1891: Committee to select a new pastor reported that Rev. D. F. Galey will serve for \$110.00 if we can't raise \$120.00. Furthermore, we would have to meet him in Terre Haute during the winter.

June 11, 1892: Committee to examine the belfry reported that it could be remodelled easily without expense. Motion approved to remove slats from belfry. Trustees instructed to put up notices prohibiting use of tobacco in the church.

December 10, 1892: Rev. John F. Griffith was elected pastor at \$100.00 a year.

September 8, 1894: Motion carried instructing the clerk to prepare a list of members having been absent one year or more. Trustees were instructed to repair fence or tear it down, and to put up hitch-racks.

March 9, 1901: A member was excluded for dancing and three other members so charged.

September 28, 1907: Eleven members dropped for joining other churches.

June 22, 1919: A committee consisting of Orville Sparks, Sherman Taylor, Harley Miller, Nannie Sparks, and Elsie Boyll was appointed to see if the members want a new church building. This committee found nearly all were in favor, but not till spring of 1920. Plans for a new building were submitted in September and a motion approved to try to purchase the abandoned Mount Zion church at Youngstown.

April 24, 1920: Building committee reported that their fund now amounted to \$2936.00. "The church then went to the water and baptized 17 candidates for membership."

March 26, 1921: The Red Men's Hall, two miles west, was procured for temporary meeting place pending construction of the new church.

April 23, 1921: A motion was approved to wreck the old building and start new on Monday, April 25, 1921.

September 20, 1921: A motion carried to buy the corner lot north of the church from a Mrs. Sparks for \$150.00. Motion approved to dedicate the new church building on Sunday October 23rd.

The above five excerpts from the minutes recorded from June 1919 to September 1921 gives scarcely a hint of the effort expended by the members toward realization of their dreams of a new and larger church. Culbertson Boyll, Elsie Boyll, Owen Blyll, Walter McGrew, and Herman Boyll are among the few active members today who were a part of that effort.

Rev. James H. Paddock was their pastor at that time and was working in a coal mine during the week. Mr. McGrew, who is now our Deacon Emeritus, recalls that Rev. Paddock, after much anxiety connected with raising funds for the new building, went one day into the privacy of a

dark room in the coal mine to pray for Providential help. This he received and came out assured of the hope that lumber from the old abandoned Mt. Zion Church was the answer. The lumber was soon procured and the timbers of the defunct Mr. Zion Church and of the Old Oregon Church were laid side by side to make the new Oregon structure an edifice such as was never dreamed of by the original members of 1874.

Mr. David Kardokus, who was superintendent of the Pimento Schools at the time, reported the dedication of October 23, 1921, and we quote from his reporting: "The week previous to dedication was devoted to a series of meetings in which pastors of the various denominations of the immediate community filled the pulpit.

"The grateful members gave the first meeting, Sunday October 16th to Rev. Paddock in recognition of the invaluable services and as the man principally responsible for carrying out the Divine Will to construct the edifice.

"Rev. Shake, pastor of the Youngstown M. E. Church, preached on Monday the 17th; Rev. Farry of Tabernacle Church of Terre Haute had the meeting on Tuesday; Rev. George Fuson of Second Prairie Creek on Wednesday; Rev. R. B. Deer of First Baptist Church on Thursday; Rev. Brandenburg, of Clay City E.U.B Church on Friday; and Rev. A. A. Cohn of Sullivan, on Saturday.

"The crowning services were sermons by Rev. Clarke R. Parker before a host of friends and neighbors who came to rejoice with the 90 members of the landmark church. On the evening of October 23rd, Mr. Ford Porter of Evansville delivered a great message from the text, "To every man his work." The song services of the day were conducted by the Loyal Four Quartet of Terre Haute; Mr. L. E. Carson, Mr. James Hurst, Mr. George Coleman, and Dr. Louks. Their splendid singing and worshipful spirit helped in making the day a real blessing to all. Mr. John Davis who felled the first tree for the old church loaded the first scraper of dirt in excavation of the basement of the new building.

"Without soliciting, the Sabbath offering amounted to \$500.00. The people and pastor have been consecrated — not a single difference has developed. The church body is more firmly united for efficient service than ever before. The church is now engaged in a revival meeting, giving attention to the spiritual building which of course is far greater than the temporal. The church and pastor are hand in hand in this work.

"The Lord is giving the increase, heads of families are being added. The membership under the guidance of the pastor, Rev. J. H. Paddock, has solved the problem of the country church."

Let us look again at the minutes:

November 26, 1921: As a result of the revival, twelve new members were received.

December 20, 1926: A motion was carried to have electric lighting installed.

August 19, 1926: Rev. Bert Sanders was elected pastor. He agreed to preach on second and fourth Sundays.

November 21, 1926: A revival has resulted in several admissions to the church.

March 23, 1927: Thirteen new members were baptized into the church.

June 18, 1928: Although we have missed some business meetings, we are having regular preaching Sunday Morning and Evening every two weeks.

June 30, 1929: We had a wonderful Home Coming, with several churches represented; 22 people from Second Prairie Creek; 31 from Fairbanks; 25 from First Prairie Creek; 10 from Friendship; 4 from Union and 19 from other churches. Six new members were received.

October 20, 1935: Revival to begin December Second with Rev. Proctor in charge.

January 23, 1936: No business meeting. Very cold weather.

June 24, 1937: Motion passed to pay pastor's house rent of \$13.00 a month.

December 23, 1938: Rev. Dallas Rissler elected pastor to succeed Rev. Proctor who resigned.

October 28, 1946: Rev. Raymond Rissler elected pastor to succeed his brother Dallas Rissler who resigned to accept a full time pastorate.

November 10, 1946: A farewell dinner was given to Rev. Dallas Rissler and family last Sunday evening. The church has been blessed with three new members today. It was a day long to remember.

August 21, 1947: Rev. Rissler presented another of a series of interesting motion pictures.

July 21, 1949: The pastor gave another of his Bible quizzes to liven the business meeting.

January 2, 1950: A family of four all joined our church at the Sunday service following Rev. Pavy's revival series.

February 12, 1950: Baptism services were held at Sullivan for our six new members. A memorable day indeed!

May 28, 1950: We celebrated our 75th anniversary; Juanita Sparks favored us with a history of the church, which was very

interesting. A beautiful dinner was enjoyed in the basement. Rev. Dallas Rissler gave an impressive talk in the afternoon and a dedication ceremony was held for the new furnishings, including a Hammond Organ and new aisle carpet runners.

March 21, 1951: Rev. Raymond Rissler resigned to accept a full time pastorate at Shelbyville, Indiana.

March 25, 1951: A dinner was held in the church basement in honor of Rev. Rissler and his family on this, their last Sunday here. During the four and one-half years of Rev. Rissler's pastorate the church has advanced spiritually and otherwise, much improvement having been done to the building. This was Easter Sunday and one candidate for baptism came forward. There was a record attendance of 173 in Sunday School.

June 21, 1951: Rev. Robert Shipley was elected pastor. Motion adopted to investigate cost of a parsonage.

August 19, 1954: A motion was adopted to express thanks to Stancil and Pansy Taylor for deeding the parcel of land east of the church needed for the new addition to the church.

March 8, 1956: A mortgage loan on the church property was authorized in favor of the People's State Bank of Farmersburg for \$6,000.00 to complete the addition under construction.

February 24, 1957: A council was called to ordain the three new deacons: Claude Pittman, Wilbur Johnson, and George Johnson. Twelve churches were represented at the impressive ceremony.

April 25, 1957: The church book showed 252 members, 70 of whom were listed as inactive.

December 19, 1957: A budget of \$10,426.35 was adopted for the year 1958.

November 19, 1959: A motion was adopted to buy new pews from an Effingham factory for \$2798.00.

December 17, 1959: The treasurer, Esther Fidler, in her budget report for 1960 noted a 10% increase in pledges, "making this our best year yet."

November 23, 1960: Motion of Wilbur Johnson adopted to pay off the balance on new pews of \$650.00.

June 19, 1963: The contract price of \$4,089.42 was accepted for construction of the new entrance addition.

June 2, 1964: A motion was adopted to purchase .69

acre to extend the church property southward 200 feet, at a cost of \$1,500.00

October 6, 1965: An opinion was received from the law firm of Dix, Dix, Patrick, Radcliff and Adamson stating that the advantages of incorporating the church would not justify the expense.

The new Church Constitution was adopted, effective January 1, 1966.

November 12, 1965: (2:00 p.m.): The ordination of Lowell Dewey Jackson as a deacon was a very impressive ceremony with representatives of many sister churches of Curry's Prairie Baptist Association attending.

November 19, 1966: The Church Loyalty Dinner in conjunction with the Tithing Enlistment Program was a very successful and enjoyable affair.

One of the most significant highlights of the year 1966 came with the "Church of the Year Award" granted to the Oregon Baptist Church by the Indiana Baptist Convention through the Department of Town and Country Churches. This was a fitting climax to the strong leadership Rev. Lee who was soon to end his pastorate here to accept a new charge in northern Indiana.

February 1, 1967: A motion was adopted for an expression of thanks to Esther Fidler and Bonnie Bolinger for their outstanding work in keeping the financial records of the church for the past several years.

August 6, 1967: An extended search for a new pastor ended happily in the acceptance by the Rev. Norman Orr of Calvary Baptist Church, Indianapolis.

December 6, 1967: The proposed budget for 1968 of \$17,820.75 was approved.

September 4, 1968: Robert Smith reported that he would take the leadership of Boy Scout Troop 37 and would like for the church to sponsor the troop. His proposal was adopted.

October 15, 1968: For the second time Oregon Church received the Town and Country "Church of the Year Award" from the Indiana Baptist Convention. Granted at the annual meeting in South Bend, the attractive plaque was presented to the church at the morning worship service by the pastor. The excellent work of the officers, workers, and all faithful members was reflected in this honor and gave encouragement for all efforts toward the advancement of the best aims of the church.

Thus, one can read through the ninety-four years of the church record for as much of its history as might be revealed in the minutes of

business meetings. Of course, only bits of history can be gleaned in this way, for many significant incidents are not entered in the minutes.

One can only imagine the unrecorded emotional scenes attending many regular services, dedications, weddings, communion, baptismal services, homecomings and funerals that occurred in these years.

But in reading between the lines of the minutes even a casual reader cannot fail to be profoundly impressed by the fidelity and devotion of those who regularly attended those business meetings and did the unheralded but necessary work of the church.

There must have been many occasions when discouragements and financial difficulties threatened the future of the church, but these were overcome and the faith of the faithful was triumphant!

February 5, 1969: Ed and Bonnie Bolinger were presented with a tie-tack and pin respectively, bearing the Baptist insignia. This was in recognition of Ed's 12 years of service as Moderator and Bonnie's many years as Secretary-Treasurer and for her sacrifices as a Moderator's wife.

February 1969: It was announced that a new Hammond Organ would be delivered to the church on a trial basis. It was purchased soon thereafter.

March 1969: Plans were initiated for a new addition to the south side of the church to meet the urgent needs for more Sunday School rooms and additional auditorium space.

May 7, 1969: Vernon Cook presented the plans for the new addition project which would provide 12 new classrooms at an estimated cost of \$25,000.00.

June 1, 1969: Church Moderator, Vernon Cook, outlined to the church on Sunday morning the plans for the new addition. Also, George Johnson, Chairman of the Finance Committee for the project reported that a 17 year mortgage loan in the amount of \$25,000.00 with monthly payments of \$218.00 was available at the Terre Haute First National Bank. The plans were approved and authorization also given for an air conditioning system to be added.

June 4, 1969: A small tract of land was acquired adjacent to the church property to fill the urgent need for more parking space.

September 3, 1969: After proper drainage was provided, the new parking space was covered with crushed rock, bringing the total cost to about \$1200.00

October & November 1969: Completion of the building project became a reality late in the fall and dedication of the new facility was a happy occasion. The total cost of the project amounted to approximately \$35,000, and it was estimated that a saving of at least \$10,000 was realized through the donated labor of many people. Our church seems to be uniquely blessed with some experienced builders and craftsmen besides the willing hands of so many men and women, boys and girls and their concerted efforts, led by an inspiring pastor, helped immeasurably in not only bringing their dream to fulfillment, but in drawing them all closer together in true fellowship.

February 4, 1970: The proposed budget for 1970 amounting to \$22,141.00 was approved.

April 1970: A church library was organized and implemented in one of the new rooms under the able leadership of Esther Fidler.

May 1970: The parking lot was completed with a top layer of smaller rock and a section at one end black-topped for a basketball court. A flag pole was donated.

June 3, 1970: 110 new song books were purchased.

December 2, 1970: The proposed budget for 1971 of \$23,210.00 was approved.

January 1971: New carpeting for the hallway leading from the south entrance was installed.

February 1971: In memory of Herman and Eva Boyll a contribution was made by the family for oak railings in the sanctuary and for improvements in the pastor's study.

October 1971: A wheel chair fund was provided for Doris Owen who had suffered a very serious accident while helping her husband harvest corn.

February 1972: A new class for young couples and newly-weds was organized with Paul Thomas as teacher.

August 1972: Paul Thomas was installed as Youth Minister of the Church

August 1972: It was announced that the will of the late Mr. Spriesterbach provided \$4,791.62 to be applied toward the retirement of the church mortgage.

November 11, 1972: The death of Walter McGrew, our Deacon Emeritus, was a sad day for our church. He had been a life long totally dedicated member and in his 82 years he had served in many capacities in the work of the church, including 12 years as clerk in his early years and 19 of his later years as Moderator. A fine gentlemen, devout Christian, valued counselor, and warm friend, his passing was a tremendous loss to our church. His funeral was held at the church where he served so long and which he loved so well.

December 1972: The budget of \$24,180.00 for 1973 was presented and adopted.

January 1973: New cabinets were installed in the kitchen of the parsonage.

February 1973: A church bus was purchased at an initial cost of \$800.00 but conveniently taken care of by the generous gift of Vernon Cook. Incidental additional expenses for repairs and paint for the bus amounting to \$476.00 were met by George Johnson, Helen Drake, Rev. Orr, Vernon Cook and \$171.00 collection among other members of the church.

May 1973: A new chimney for the church was built by Brother John Stark with the aid of some green but willing helpers. There were also extensive new concrete walks constructed around the church and parsonage.

December 31, 1973: The 1974 budget of \$25,078.00 was approved.

April 7, 1974: A committee was organized to plan the celebration of the 100th Anniversary of our church, to be held September 22, 1974.

July 28, 1974: Senior Citizens Sunday was observed with Owen Boyll as Master of Ceremonies and song leader. Hallie Beck made the announcements and Iva Runnels gave a reading, followed by a sermon by Rev. Lee Reece.

July 1974: Our church lost two faithful senior members in the passing of Hardy Fidler and Carl Zirkle.

June & July 1974: The interior of the church auditorium was refinished and painted under the able leadership of Vernon Cook. On several nights approximately 15 to 20 members reported for work removing wallpaper, rebuilding the front of the auditorium and choir loft and removing 3 obsolete windows.

August 27, 1974: Another evening of arduous but enthusiastic labor was spent by a large group of members in removing the pews and old carpet preparing for the installation of new carpet for the entire auditorium and entrance halls. The funds for the new carpet were raised under the leadership of Juanita Sparks and Josephine Stevenson. Total cost was \$2,101.00, all defrayed by donations.

August 31, 1974: The carpet was laid and pews replaced. MISSION ACCOMPLISHED!

September 22, 1974: The 100th Birthday Anniversary of Oregon Church! We can imagine how happy those 19 charter members were when they met here as a church a century ago. Through the grace of God we have been blessed with progress in the material accomodations and we pray that our pride in this church may never degenerate into ostentation or showiness but that our attitude be always of humility and gratitude to God. In these days of confused priorities we want our children to know how strongly we believe in the importance of the church in our lives. May we be worthy of the blessings God has given us and may the coming generations have the kind of legacy that we inherited here.....

OFFICERS OF OREGON CHURCH

Year	Pastor	Assistant Moderator	Clerk
1874	Jas. M. Turner	Felix Boyll	Chas. Taylor
1875	John K. Carr	D. W. Davis	"
1876	"	R. H. McCoskey	"
1877	"	H. C. Miller	"
1878	Jas. M. Turner	D. W. Davis	H. C. Miller
1879	"	"	"
1880	G. W. Marlow	"	"
1881	"	"	"
1882	Taylor Robinson	R. H. McCoskey	"
1883	Jas. M. Turner	D. W. Davis	"
1884	"	"	"
1885	J. B. Arnett	"	"
1886	"	"	"
1887=	D. M. Nevins	"	Bessie Boyll
1888	Wm. Fuson	"	"
1889	W. H. Cartwright	"	W. J. Whitaker
1890	C. C. Marshall	"	Nicholas Manary
1891	D. F. Galey	"	"
1892	John F. Griffith	"	"
1893	"	R. H. McCoskey	Bessie Boyll
1894	J. M. Turner	John F. Griffith	"
1895	Geo. & Henry Fuson	Ira Sparks	"
1896	J. B. Henson	R. H. McCoskey	"
1897	J. M. Kendall	"	"
1898	Samuel Slavens	"	Clarence Fields
1899	W. T. Cuppy	"	Orville Sparks
1900	"	W. T. Cuppy	"
1901	"	"	"
1902	H. C. Riley	H. C. Riley	"
1903	"	"	Alma Weeks
1904	T. C. Smith	Arthur Fields	Alma Weeks
1905	C. F. West	"	"
1906	J. E. Kiger	"	"
1907	"	Posey Boyll	C. B. Boyll
1908	"	"	Walter McGrew
1909	Rev. Deafdoll	"	"
1910	S. Critthfield	Arthur Fields	"
1911	Jas. H. Paddock	"	"
1912	"	"	"
1913	"	"	"
1914	"	Avery Boyll	"
1915	"	"	"
1916	"	"	"
1917	"	"	"
1918	"	Posey Boyll	Herman Boyll
1919	"	Harley Miller	Posey Boyll
1920	"	"	"
1921	"	"	Walter McGrew
1922	Alfred D. Merrill	Otis Tichenor	"
1923	"	Orville Sparks	C. B. Boyll
1924	Jas. H. Paddock	"	Linnie Haskell

<u>Year</u>	<u>Pastor</u>	<u>Assistant Moderator</u>	<u>Clerk</u>
1925	Jas. H. Paddock	Orville Sparks	Otis Tichenor
1926	H. B. Springer	George Garrison	C. B. Boyll
1927	A. G. (Bert) Sanders	Walter McGrew	Edith Seaman
1928	"	"	"
1929	"	"	Etta Taylor
1930	"	"	"
1931	"	"	"
1932	"	"	Herman Boyll
1933	Gordon Kimble	C.B. Boyll	"
1934	Odus Mitchell	"	"
1935	"	Walter McGrew	Esther Fidler
1936	Arthur Proctor	"	Maggie Randolph
1937	"	"	"
1938	"	"	Mildred Seaman
1939	Dallas Risaler	Herman Boyll	"
1940	"	"	Mary Kirkham
1941	"	Harley Miller	Mildred Seaman
1942	"	Otto Sluder	Roberta Ainsworth
1943	"	"	"
1944	"	"	"
1945	"	Walter McGrew	"
1946	"	"	"
1947	Raymond Rissaler	Otto Sluder	Wanda Miller
1948	"	"	Bonnie Bolinger
1949	"	"	"
1950	"	Walter McGrew	"
1951	Robert Shipley	"	Mildred Seaman
1952	"	"	Mary Boyll
1953	"	"	Juanita Sparks
1954	"	"	Myrtle Owens
1955	"	"	"
1956	"	"	Mary Boyll
1957	"	Ed Bolinger	"
1958	"	"	Betty Conway
1959	"	"	"
1960	"	"	"
1961	"	"	"
1962	Lyle W. Lee	"	"
1963	"	"	Donna Jackson
1964	"	"	"
1965	"	"	"

1966      In 1966, Constitution and By-Laws of Oregon Church came into effect. Article II, Section I, stated, "The Pastor shall be the Vice-Moderator of the Church."

<u>Year</u>	<u>Pastor</u>	<u>Moderator</u>	<u>Clerk</u>
1966	Lyle W. Lee	Ed Bolinger	Donna Jackson
1967	Norman J. Orr	"	"
1968	"	"	"
1969	"	Vernon Cook	Mildred Abner
1970	"	"	"
1971	"	"	"
1972	"	Ed Boliager	Sharon Robertson
1973	"	"	"
1974	"	"	Helen Drake

Algo County Public Library

Ernest Anderson, Chairman of Decacons  
Haze Elsom, Chairman Trustees

Noel E. Hord, Pastor  
Flore Bruce, Church Clerk

"Enter to Worshipt - Go Fourth to Serve"

11/2/1971

November 1-7, 1971

Baptist Church

Second Missionary

Centennial of



100 Years of Sewing

LOCAL HISTORY

Churches, Towns

11/2/1971

The pastor, officers and members of the Second  
Missionary Baptist Church extends a sincere  
welcome to:

THE CENTENNIAL PROGRAM

November 1-7, 1971

Evening Programs - 8:00 p.m.

Mass Meeting, November 7, 1971 - 3:30 p.m.

THEME: "We Are Debtors"

Prayer for the Week:

Our Father, we are debtors to Thy servants of  
yesterday for their gifts of insight, wisdom,  
loving devotion and sacrifice. We would carry  
high the torches which they have lighted and  
pass them on in full flame to future generations.  
With Thy light may we continue to light the  
lives of men everywhere. Amen.

Monday, November 1, 1971 - 8 p.m.

Rev. W. E. Hord - - - - - Master of Ceremonies

Devotions - - - - - Junior & Senior Choirs  
and Junior Mission Society

Processional - - -  
Official Staff of Second Baptist Church

Litany of Praise - - - - - Pastor & Congregation  
Prayer of Dedication - - - Bro. Ernest Anderson

Congregational Hymn - -Stand Up, Stand Up For Jesus

Selection- - Combined Choirs, Second Baptist Church

Greetings - - - - - City Officials

Greetings - - - - - Federation of Churches  
Rev. Lloyd Channels, Pres.

Selection - - - - - Combined Choirs

Greetings---Council of Church Women, Mrs. John Lyda

Greetings--Community Churches, Rev. Stanford Hervey

Selection- - - Junior Choir, Second Baptist Church

The Choir Remembers - - - - - Mrs. Joyce Brown

Pageant - - - - "Upon This Rock I Build My Church"  
Mrs. LaRosa Pate, Director

Offering - - - Remarks - - - - Benediction

Recessional To Lower Auditorium

Fellowship - Lower Auditorium

Tuesday, November 2, 1971 - 3 p.m.

**YOUTH NIGHT**

Miss Linda Lambert - - - - - Mistress of Ceremonies

Devotions - - - Sunday School, B.T.U., Junior Choir

A & B Selections - - - Spruce Street Junior Choir

The Sunday School Remembers - - Mrs. Mary McGruder

A & B Selections - - - - St. Paul Junior Choir

Paper --- What The Church Means To Me -- Tony Lambert

Solo - - - - - - - - - - - - - - - Joyce Thomas

The Baptist Training Union at Second Baptist Church  
Mrs. Katherine Utley

A & B Selections - - - Mt. Pilgrim Junior Choir

Offering

Remarks

Benediction

**PRAYER FOR THE DAY:**

We thank Thee, Our Father, for our Youth. Bless them as they seek to live for Thee in their generation. Give them vision and courage to face the challenges of this age. Amen.

Wednesday, November 3, 1971 - 8 p.m.

JUNIOR AND SENIOR USHER BOARDS

Mrs. Eddie Lee Williams - - Mistress of Ceremonies

Devotions - - - - - Junior & Senior Usher Boards

A & B Selections - - - - - - - - - Freewill Choir

The Usher Board Remembers - - - - - (Selected)

A & B Selections - - - - St. Paul Baptist Church

Solo - - - - - - - - - - - - - - Mrs. Ora Lewis

Address - - - - - - - - - Mr. Warren Anderson

Selection - - - - - - - - - - - - - - Freewill Choir

Offering

Remarks

Benediction

THOUGHT FOR THE DAY:

I would rather be a doorkeeper in the house of the Lord, than to dwell in the tents of the wicked.

Psalm 34:10

Thursday, November 4, 1971 - 8 p.m.

MISSIONARY SOCIETY, SUNSHINE CLUB, DEACONNESS BOARD

Mrs. Margaret Sutton -- Mistress of Ceremonies

Devotions --- Missionary Society, Sunshine Club  
and Deaconess Board

Selection --- Community Choir, Wayman Brown

What This Church Has Meant To Me --  
Sister Theresa Turner

A & B Selections ----- Junior Mission Chorus  
Freewill Baptist Church

The Sunshine Club ----- Sister Lillie Nevels

Selections ----- The Cheeks Singers

What Second Baptist Church Means To Me --  
Sister Roberta Anderson

The Deaconess Board Speaks --  
Sister Jeannette Barham

Selection ----- Community Choir

A Tribute to the Mission Society and Its Workers--  
Mrs. Clementine Stewart

Offering ----- Remarks ----- Benediction

"For we are workers together with God; Ye are  
God's husbandry, Ye are God's building."

Friday, November 5, 1971 - 8 p.m.

DEACONS AND TRUSTEES

Mr. James Grissom - - - - - Master of Ceremonies  
Devotions - - - - - Deacons & Trustees  
Selection - - - - - Senior Choir  
Second Baptist Church  
What This Church Means To Me - -  
Deacon Shirley Harvey  
Selection - - - - - Boys of Junior Choir  
Talk - The Trustees of Second Baptist Church - -  
Dr. Lewis H. Anderson  
Selection - - - - - Senior Choir  
Second Baptist Church  
What This Church Means To Me - -  
Deacon Ernest Anderson  
"God's Creation" - - - - - Mr. Coley Barham  
Solo - - - - - Mrs. Peggy Anderson  
Sermon - - - - - Rev. Herman Floyd  
Moderator of Southwestern District  
Offering  
Remarks  
Benediction

Sunday, November 7, 1971 - 3:30 p.m.

Rev. N. E. Hord, Presiding

Organ Prelude - - - - - Wayman Brown

Selection - - - - - Congregation

Prayer

A & B Selections - - - - - Youth Choir of the '60's

Welcome - - - - - Mrs. Bonnie Harvey

Remarks - - - - - Rev. Neddie Moore

Selection - - - - - Choir

Memorial Service - - - - - Mrs. Alfreda Buckner

Selection - - - - - Choir

Sermon - - - - - Rev. Harvey Walden  
Pastor, Grant Memorial Church  
Chicago, Illinois

Offering

Remarks

Benediction

\*\*\*\*\*

PROGRAM COMMITTEE

Mrs. Jessie Hord

Mrs. Yvonne Sutton

Mrs. Modestine Guy

Mrs. Eugenia Lambert

Mrs. LaRosa Pate

Centennial Hymn - Mr. Wayman Brown

Programs - Mrs. Alice Hord

25  
SECOND  
BAPTIST  
CHURCH

OCTOBER 20, 1902

## CORNER STONE WAS LAID YESTERDAY

*Churches (114)*

Impressive Services at Second  
Baptist Church

### MEMORIAL WINDOW OFFERED

Ceremonies in Charge of the Masonic  
Lodges of the City—Large  
Crowd Present

The corner stone of the new Second  
Baptist church was laid yesterday after-  
noon with impressive ceremonies.  
Mr. F. M. Anderson, deputy grand mas-  
ter of the Indiana F. and A. M., was  
master of ceremonies. The program  
as carried out follows: Singing;  
prayer, Rev. J. S. Henry, pastor of  
Saulters' Chapel; scripture reading,  
Rev. M. C. Anderson; address, "The  
Necessity of Churches," Rev. H. E.  
Stewart; address, "Ministerial Unity,"  
Rev. Mr. Snowdon; benediction, Rev.  
Mr. Clay.

The Masonic lodges of the city had  
charge of the ceremony and the mem-  
bers marched in a body to the new  
church from their halls, led by the  
Fraternity band. The laying of the  
corner stone occurred at 2 o'clock and  
a large crowd was in attendance. In  
the corner stone were placed copies  
of all the Baptist publications and also  
a list of contributions that had been  
received from the various societies and  
orders. In all the list showed that a  
total of \$106 had been collected.

The following secret societies were  
included in the parade to the church:  
Prince Hall Lodge No. 16, F. and A.  
M., Darnes Lodge No. 4, F. and A. M.,  
Knights Templar, Odd Fellows and  
Grand Masters' Council. The mem-  
bers of the new church are now hold-  
ing services in the basement of the  
building, but in a short time they hope  
to have possession of the entire build-  
ing. The work is being pushed as rap-  
idly as possible. Mr. Alex. Sandison  
yesterday offered to the members of  
the church a memorial window and  
it probably will be accepted. The win-  
dow, if put in, will be in memory of  
McHenry Anderson, who died four  
years ago. He was for fourteen years  
a member of the Second Baptist  
church and for many years was a  
faithful employee of Mr. Sandison's.

Community Affairs File

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TERRE HAUTE, INDIANA

Second Baptist

THE TRIBUNE, TERRE HAUTE,



CENTENNIAL COSTUMES worn by the members of the Senior Missionary Auxiliary of the Second Baptist Church call attention to the church's 100th anniversary celebration. The women were hostesses at a pre-celebration tea last Sunday. Special centennial services will begin Friday.

Strausburg Photo.

Community Affairs File

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Churches (WV)  
Tabernacle Bapt.

TABERNACLE BAPTIST CHURCH

EIGHTH ST. AND LAFAYETTE



Tabernacle Baptist Church, Eighth Street and Lafayette Avenue, will mark its fiftieth anniversary with an all-day meeting and homecoming on Sunday, June 20, it has been announced by the Rev. R. W. Major, pastor.

Many former pastors will speak during the day, and a large number of out-of-town friends and former members are expected. The Rev. Harry J. Bailey, Rochester, Ind., will be guest speaker at the morning worship service. Afternoon speakers will be the Rev. J. E. Siferd, Rosedale, and Dr. J. M. Horton, state executive secretary. The Rev. Otho Almon will be speaker in the evening. A basket dinner will be served at the church, and the burning of the church mortgage will be celebrated.

CAF

T. H. Churches.

# How the Tabernacle Baptist Church Grew

By DOROTHY J. CLARK

Many of our local neighborhood churches have begun as mission schools or branches of the long-established downtown churches. Transportation was a problem in the outlying areas before the days of the automobile. Getting the children to Sunday School and the whole family, including the old folks, to church services more than once each Sabbath Day was a chore. So, during the Gay Nineties, several small neighborhood churches of all denominations were established to accommodate the growing community.



Dorothy J. Clark  
on June 7, 1893, Bro.

H. H. Thompson presented the request of 91 members for letters of dismission to organize the Tabernacle Baptist Church and to have it recognized as a Missionary Baptist congregation. Rev. L. Kirtley, pastor, asked Brother Silas Miller to read the articles of association for the new church, and formal permission was granted by the trustees.

The newly-organized church met first in the feed store building at the southwest corner of Third street and Lafayette avenue. The membership grew so rapidly that Sunday School was held out on the sidewalk. Property was purchased on the point of land at Eighth street and Lafayette avenue and a small brick church was built the following year. A small printed church directory in my files is dated August, 1895, and gives the location of the church as the corner of Eighth street and La-

yette avenue. In recent months there has been much conjecture as to the age of the little church, and this would indicate that it is about 68 years old.

#### Plenty of Ads.

The aforementioned directory has advertising on every other page: "Hertfelder, the Grocer Keeps on the Northwest corner of Fourth and Cherry Sts.;" "Go to J. C. Markin for Choice Groceries, etc., 1336 Lafayette Avenue"; and "Reeder Bros. Dealers in Provisions, Groceries, etc. . . . cor. Seventh and Lafayette Sts."

Other business places represented were: John G. Ziegler's Meat Market at 731 Lafayette avenue; Jas. P. Veach Grocery at 765 Lafayette; T. R. Pierce, shoe repairer, 621 Lafayette; A. C. Bryce & Co., clothing store at 504 Wabash avenue; Ford & Overstreet, Men's Furnishers at Sixth and Main; and J. H. Taylor at 517 Main street, who offered "Baths, 15 cts., Saturday and Sunday Excepted."

Familiar to all who can remember 1895 were: Wm. Nicholson who did horseshoeing at 430 Cherry; D. M. Fletcher, liveryman at 24 North Third; J. M. Bigwood, jeweler and optician; Baur's Pharmacy at 701-703 Wabash avenue; G. A. Williams, jeweler at 310 Main; Kimmel and Phillips, coal dealers, at Ninth

and Spruce; the funeral parlors of Isaac Ball and H. Katzenbach; C. A. Murphy for drugs, perfume and stationery at 618 North Seventh, and Forrest Lanham's New Tonsorial Parlors in the Morgan Building, Tenth and Beech.

According to the city directories for the first 50 years of Tabernacle Baptist Church from 1892 to 1942, I could find a partial list of the ministers. Beginning with Rev. Ernest G. Shouse in 1894, Rev. E. R. Clevenger in 1896, Rev. George W. Taylor in 1898, Rev. G. W. Pearce in 1901, Rev. Henry Happell again in 1918, Rev. Theodore B. Frary in 1922 and Rev. Harry B. Stevens in 1924. From 1925 to 1942 the directories listed no ministers in their church category.

In 1892 there were five Baptist churches in this city—the First Baptist at the northwest corner of Sixth and Cherry, a Baptist Mission at 1435 Third avenue, a Baptist Mission (later known as Tabernacle) at 1317 North Eighth, the colored Free Will Baptist at 1330 South Fourteenth, and the colored Second Missionary Baptist at 522 South Fourteenth.

Fifty years later there were 15 Baptist churches in town. Alphabetically they were: Calvary Baptist, 1100 S. 13½; Eighth Avenue Baptist, 2116 Eighth ave.; East Side Baptist, 1329 Poplar; First Baptist, Sixth and Walnut; First Free Baptist, Thirteenth and Franklin; Friendship Baptist, 1937 North 23rd; Greenwood Baptist, First and Greenwood; Hardshell Baptist, 1500 S. 14th; Highland Baptist, 13½ and Carl ave.; Mt. Pilgrim Baptist, 1668 Elm; Primitive Baptist, Center and Greenwood; St. Paul Baptist, 943 Harding; Second Missionary Baptist, 14th and Oak; Tabernacle Baptist, 820 Lafayette, and Union Missionary Baptist, Seventh ave. and 24th street.

In 1895 the deacons of Tabernacle were S. C. Richardson, W. S. Ferree, Silas Miller and James W. Moore. The clerk was Eva M. Thompson, the treasurer was Rachel Greenleaf and Walter V. Collins was the Sunday School Superintendent. The trustees were A. T. Stevens, Levi M. Welsh, H. H. Thompson, George R. Thurman and Samuel R. Messick.

Tabernacle had grown from the original 50 members granted letters of dismission to 255 in 1895. Several years ago the church withdrew from the Northern Baptist Convention, now called the American Baptist, and just recently the congregation decided to sell the church building to another denomination. While making plans to build a new church building the members meet at the YWCA.

Community Affairs Fair

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BAPTIST

320 - LAFAYETTE thru

8TH & LAFAYETTE